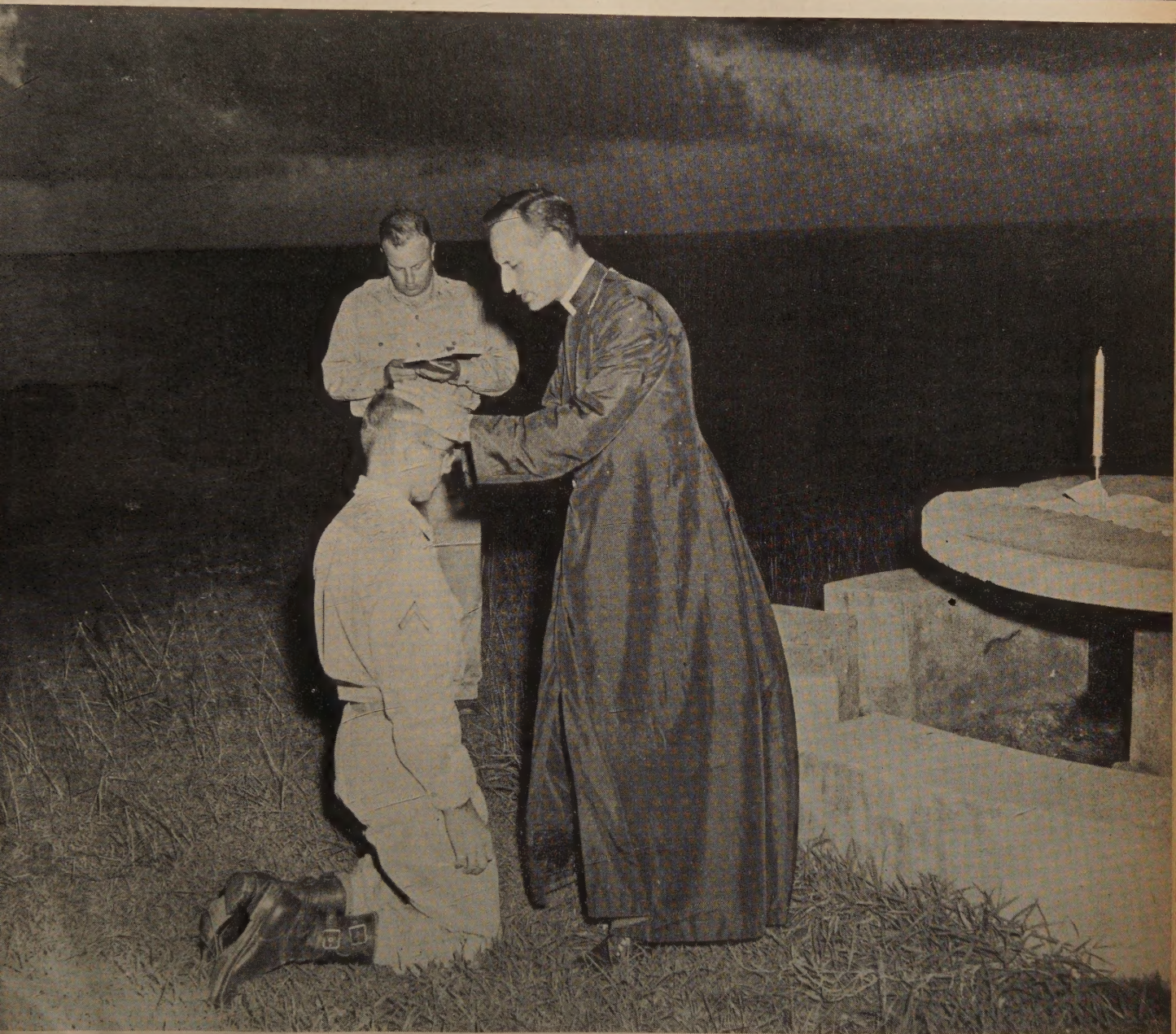


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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"AND DAILY INCREASE IN THY HOLY SPIRIT"
Bishop Kennedy of Honolulu administers Confirmation on Okinawa. (See page 13)

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LETTERS

"Catholic or Protestant?"

(Telegram)

TO THE EDITOR: MAY I EXPRESS A DEEP APPRECIATION OF THE EDITORIAL TITLED "CATHOLIC OR PROTESTANT" IN YOUR ISSUE OF SEPTEMBER 23D. WE HAVE WAITED LONG TIME FOR SUCH AN ADMIRABLE AND COMPREHENSIVE STATEMENT. WE AT TRINITY CHURCH WILL WANT TO GIVE COMPLETE REPORT TO WIDE DISTRIBUTION OF THE EDITORIAL IN PAMPHLET FORM. IT IS A MASTERFUL TIMELY STATEMENT THAT SHOULD BRING A DEVOTED MEMBERS OF THE CHURCH TO A AFFIRMATION OF THEIR PRIMARY LOYALTY TO THE CHURCH TO WHICH THEY OWE ALLEGIANCE. UNITY AMONG OURSELVES IS THE FIRST REQUISITE TO ANY APPROACHES TO UNION WHEREVER EVER ADDRESSED.

(Rev.) FREDERIC S. FLEMING

New York, N. Y.

TO THE EDITOR: May I comment on the editorial of September 23d. In the title of our Church I do not find it is Catholic but Protestant Episcopal. The distinction is Protestant. Catholic by common consent and use is understood as meaning a member of the Holy Roman Church; also the term Anglo-Catholic means a member of the Anglican branch of the Holy Roman Church. American Catholics means in common parlance an American who belongs to the Church or Ecclesiastical, and in this case political, organization, which that Church claims of every member. The distinguishing part of the Protestant Episcopal Church is Episcopal. The Church in England is the Episcopal Church of England, in Scotland it is the Scottish Episcopal Church, in America it is the American Episcopal Church. A member may say he is a Catholic, but if that means he is a member of the Holy Roman Church not the Episcopal Church. Why then is there any desire of a member of that Church to want any other title?

The Protestant Episcopal title was meant to indicate its members were Protestant. The Colonists were protesting they were not English Episcopalians, politically they were protesting against the rules and observance of the society there under the laws which regulated it, political and religious. They desired to be free to exercise their religion as well as their civil rights. The people who colonized Maryland and Virginia were Evangelical; they wanted none of what you call Catholic ritual. These churches were not constructed for that Cathedral order but were simple rectangular structures. The principal mark of it was the pulpit, high up, approached by steps. It showed their ideal was Evangelistic, as our Lord had intended the Church to be.

Dr. Smith to whom we owe to a great extent our name was a High Churchman when he came to the Colonies but not what we call ritualist. It was Evangelical with a ritual only as an order of worship.

You confound Catholic in the creed with the title of the Church. It is doctrinal, Holy Universal Church creed, when the Church was one and its branches had one creed confession.

The Protestant Episcopal Prayer Book which it occurs means only its members as a part of the Holy Christian body which the Body of which our Lord is the cornerstone and in which (members) God dwells. He dwells not in buildings made with hands as organizations built up by men's ingenuity but in the members' hearts. "I will dwell in them—they shall be my people and I will be their God." The Instruction in the Book of Common Prayer says there are two Sacraments

The Living Church

es, and that a Sacrament is only what ordained by our Lord—Baptism and the of our Lord. Now why not stand on the Prayer Book says to the teaching of which we were bound when ordained, and to it as honorable men, not run about all sorts of inventions of the Middle Ages, that Savonarola and the political reformers did in a political way. Let us be a fraternal Church which threw out all this stuff, we find so popular in the Buddhist movement, and our Lord superseded in the new system. See Ephesians 2:21-23. His followers throughout the world are in the Church in which through His Spirit we are gathered in My presence there am I. He dwells in the hearts of His people. "Your bodies are the temple of the Holy Spirit."

(Rev.) HENRY C. COLLINS.
Crescent Lake, Ore.

A Layman's Observations on China

TO THE EDITOR: Before my arrival in China over a year ago I was of the opinion that a huge fund was devoted by the National Council to work in China. I was amazed to find the Church in this section of China (cared for by the Church Mission Society of the Church of England) in a deplorable condition. In fact, I wondered if I was really in an Anglican Church. The reason for this tendency away from the faith and practice, according to Fr. [Name], priest in charge of the Pro-Cathedral, is that Free China no longer maintains an Anglican seminary for her candidates for Orders. Is this true? I know myself from my own observation the postulants attend Protestant union seminaries. Surely a good seminary in China is one of the most important things to be achieved, if we have any hope at all of converting the Chinese to the historic Catholic faith. You are probably aware that the Anglican communion in China, Cheng Kung Hui (Holy Catholic Church of China) is the most respected of any religious body. In places where compromise with the Protestant has been matter of policy the Church's membership have reached a shameful state. From all reports the American mission and the SPG's have always been careful in this matter, but with the troops in China all coming into one government doesn't it appear that our Church should have a definite responsibility in this matter, especially as far as finances are concerned? All these statements are merely the observations, perhaps not entirely correct, of a layman who has watched the Church here almost a year and a half.

(T/Sgt.) JACK RUSSELL.
China.

In Memoriam, Frederic Whitney Fitts

TO THE EDITOR: The death of the Rev. Frederic Whitney Fitts on St. Matthew's is a real loss not only to his many friends (and they are legion) but to the Church Militant. He served his diocese of Massachusetts in various ways for a long period and was first secretary and president of the standing committee; archmen of all types loved and trusted. He was rector of St. John's, Roxbury, Boston, for seven years, enriching a fortunate parish with his rare gifts as a pastor, preacher, musician, architect. He was of a plain wooden mission church a particularly attractive place in which, probably to a greater extent than anywhere else in the United States, the developed English (Prayer-Book) rite was carried out. Everyone

who has been to one of his services there will testify to the reverence and beauty of it, the clear diction used, for he used the Prayer Book faithfully in all its glory.

He was a member of the American Branch of the Anglican Society from its beginning in 1932 and always on the executive committee. He lectured frequently at various conferences explaining and illustrating the principles for which it stands. He wrote a book which the Morehouse-Gorham Company published for the society, *The Altar and Its Ornaments*; he wrote a series of articles for the *News Sheet* of the society in 1942 and 1943, "Some Liturgical Considerations."

He did an important work for the Church, a work which will bear still more important fruit as the years go on. Those of us who counted him as one of their dearest friends will miss him sadly, while yet they thank God for his winning personality and his work.

God give him secret refreshment, light, and eternal peace!

(Rev.) CHARLES E. HILL.
Williamstown, Mass.

Nation Militant

TO THE EDITOR: A letter from Bishop Ingleby today suggests that I convey to you certain thoughts written to him recently. The thoughts are not startling in my opinion, but if you should desire, you are welcome to use them.

There are two things that cause wars. There are circumstances and there are mental characteristics of the nationalities involved. Among English speaking people, one mental quality gained widespread influence in the 20's and 30's. This involved marching in parades or attending lectures on why you would not fight—even to defend your home. It is a rather pathetic sight even to a man who has had his fill of war. What we must gain from our experiences of those years is the recognition that such thinking is passive. It saps mental and moral vitality. It was an unconscious racial rationalization resulting from the last war. There is no mental process involved in rationalization. Like Topsy, it just grew.

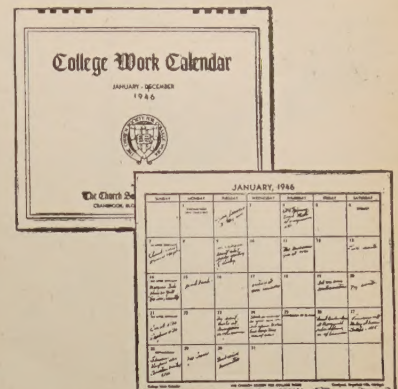
We slept along while Japan walked into Manchuria, while Italy wiped out Ethiopia, and while Hitler prepared his own show. It took ten years and the practical enslavement of Europe before we could see the threat to us. Such a mental condition, which blinds itself to practicality, believing that the brotherhood of man can be achieved by saying it, must never repossess us.

Our national mental attitude toward world affairs in the future must be positive and self-assertive. Our Church talks of the Church Militant. I assume that a Church Militant is one which is actively and positively spreading the doctrines of Christ. To be militant, it must be an active and driving force. In the times to come, our desire for peace must reach the level where we are a nation militant for peace! We must have an active demand that we shall have peace, not trust it to the vagaries of chance. It will not do any good to talk in direful tones of what will happen if we have another war. Ten million Americans already know that, in Europe and in the Pacific. We must have peace, not like a dog who slinks away to get it, but sustained by a Divine Purpose that the bearing of arms, paradoxically, may make peace. Let no one underestimate the part that our own weak mental fiber in the 20s and 30s played in the plans of Mussolini, Hitler, and Hirohito. It need not happen again but let us have not a nation docile, but a nation militant—militant for peace.

GORDON L. ALLOTT,
Captain, A. C.

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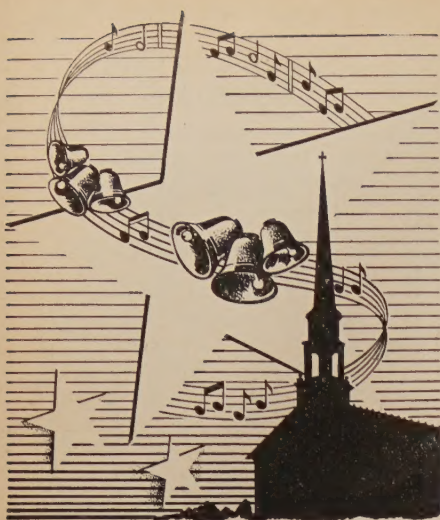
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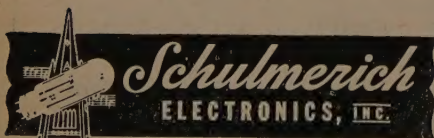


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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Are We Teaching Anything?

THE CHAPLAINS say that our men in the service, supposed to be graduates of our parish schools, know woefully little about their Church. If we ask the ordinary youth some fact about his religion he may give a very wrong or ridiculous answer. Or, you may find that he knows the answers with surprising accuracy. It all depends on those who taught him.

Surveys and questionnaires have been applied to find out what we have been accomplishing, over the years. And these reveal about what we knew always: children who sat under earnest, patient, and thorough teachers knew what they had studied, often many years afterwards. But those who had mostly indifferent teachers had only the vaguest information about their Church. And this group has been found, sadly enough, to be in the majority.

Teachers must teach. If they don't, nobody else will. A single Sunday's lesson may not seem important, but if it slips by without some drill, factual or interpretive, it starts a kind of slow starvation of the pupils' mental and spiritual life.

Next June, when you have finished the year's work with your class, just what will you be able to say that your pupils know as a result of the weeks under you? Before me lies a set of Goal Cards for each of the Christian Nurture Series years. Here are listed, on one small card, the objectives for the whole year. This is the one for Grade 3, "God With Man." It lists: Say prayers morning and evening. Know the answers to certain key questions which summarize the year's theme. *Memorize*: a hymn, prayer on entering church. *Attend*: a service every Sunday, a Baptism, a Confirmation, the Holy Communion. Five pilgrimages to the church. *Make*: plan of church, chart of three sacraments. Retell at least these four stories: The Great Temple, Baptism of the Jailor, First Confirmation, Lord's Supper. *Serve* by: weekly, birthday and Lenten offerings. Keeping books in order in church. Making a class gift.

Here is something to aim at, something by which to measure your efforts at the end. Such a goal calls for patient repetition and drill. And it puts it upon the teacher to accomplish these points in every pupil, rather than make a showing through his brilliant ones.

There are really three kinds of knowledge, all of which are dealt with by the class teacher. These are, facts, skills, and interpretations. These are roughly the three columns that used to be listed in the front of the Christian Nurture manuals, headed Information, Service, and Devotional Life. (Church Loyalty and Memory were the other two, forming the five strands of the strong rope of the Christian Nurture plan through all the

years. These two can really be included in the above three, for simplification of thought, for the moment.)

FACTS

Our first knowledge is to identify the things around us. Children, by some natural curiosity, want to know the names of things and of people. They are like the old farmer, watching his pigs eat, who remarked, "Ain't them rightly called hogs." So children love the story of Goldilocks naming all the animals. They learn first about the common nouns.

In teaching, a great deal of time must be spent in drilling on names, dates, vocabularies, descriptions, numbers, definition stories, and the like. These are the facts about which there is no argument, and about which you had better be right. These are easiest to teach, and are the lowest level of knowledge. Too many teachers pass them over lightly. Or, in the other extreme, some spend all their time on factual drill. Yet only drill can impress them.

SKILLS

Our aim is to make every child a skillful Churchman. He must know how to perform every Christian act, and by repetition have formed habits that will last into life. Exactly how to act in church, how to use your books. Here should be listed the important matter of drill in finding Bible places. Many adults have never learned this.

The Christian skills include training in courtesy, thoughtfulness, and practical service. How to behave toward others in church, how and when to say your prayer, how to prepare for Communion. These things are learned in the Church school under teachers, or not at all.

INTERPRETATIONS

You don't really know anything until it has a meaning to you, until you have vibrated to it as a person, and made it part of your life. Here the teacher calls up all the techniques of self-expression. Write a definition, a conversation, a letter, poem, or prayer. Draw a picture of it. Make a model, arrange the parts [sayable], act it out. All activity tends to pass into personal interpretation, giving a sense of vital meaning. So we allow capable children to conduct class drill, or invite their own questions about the lesson. Interpretation means digesting the matter and anything that prevents the teacher from merely telling in words helps in this. "Progressive" education stresses this strand almost exclusively.

Let's keep a balance between these three areas. Watch lest you fall into stressing the one kind of knowledge that appeals to you. Above all, be sure that interpretation is based on the facts, and is not just sentimental gush or over-stimulated, meaningless activity.

TWENTY-FIRST SUNDAY AFTER TRINITY

GENERAL



CONSECRATION OF BISHOP WRIGHT: (Left to right) Bishops Thomas, Mason, Penick, Juhan, Jackson, Darst, Tucker, Wright, Powell, Hart, Goodwin, Brown, Jones, Carruthers, Gravatt, and Stevens.

EPISCOPATE

r. Wright Consecrated

The consecration of the Rev. Dr. Thomas Henry Wright as Bishop of the diocese of East Carolina to succeed the Rt. Rev. Dr. Thomas C. Darst, who has retired, took place in St. James' Church, Wilmington, N. C., on October 5th at 10 o'clock.

Bishop Wright was born October 16, 1904, in Wilmington, N. C. He is the son of the late John M. Wright and Josie Whitaker Wright. He was graduated from the University of the South and from Virginia Theological Seminary. The Doctor of Divinity Degree was conferred on

him by Washington and Lee University.

Ordained to the diaconate in 1929 and to the priesthood in 1930, he served as priest in charge of Trinity, Lumberton, N. C.; chaplain at the University of North Carolina, and associate secretary for College Work for the National Council.

After a seven-year rectorship at the Robert E. Lee Memorial Church, Lexington, Va., he served as dean of Grace Cathedral, San Francisco, and for almost two years at St. Mark's, San Antonio, Texas.

Among other offices he has held are: representative to the World Christian Student Federation, meeting in Holland; regional director of the Church Society for College Work; associate member of the Forward Movement Commission; member of the executive board and examining chaplain in the diocese of Southwestern Virginia and trustee of the University of the South.

His wife was the former Hannah Knowlton of Charlotte, N. C. They have two sons and one daughter.

His name was the only one presented to the convention of the diocese of East Carolina and on the first ballot the vote was unanimous.

The procession of bishops and diocesan visiting clergy, headed by the choir of St. James' Parish, formed outside the parish-house and marched into the church, the way being lined with people who were unable to gain admittance. In the procession were lay members of the executive council; the trustees of the diocese; the chancellor of the diocese; lay members of the standing committee; lay representatives of the diocese of West Texas; representatives of the city and state; repre-

sentatives of colleges and universities; Army and Navy and Marine representatives; ministers of other communities; visiting clergy; clergy of the diocese of West Texas; clergy of the diocese of East Carolina; the secretary of the diocese of East Carolina and Sister Madeline of the Order of St. John the Baptist, the daughter of Dr. and Mrs. J. B. Cranmer of Wilmington.

The Presiding Bishop acted as consecrator. Co-consecrators were the Rt. Rev. Thomas C. Darst, retired Bishop of East Carolina, and Bishop Powell of Maryland. Preacher was the Rt. Rev. Everett H. Jones, Bishop of West Texas. Presenting bishops were Bishop Jackson of Louisiana and Bishop Penick of North Carolina.

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The Living Church

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Attending presbyters were the Very Rev. Alexander C. Zabriskie, dean of Virginia Theological Seminary, and the Rev. John A. Bryant, chaplain, United States Army.

Other bishops present and taking part in the consecration were: Thomas, retired, South Carolina; Gravatt, Upper South Carolina; Brown, Southern Virginia; Mason, Suffragan, Virginia; and Goodwin, Virginia.

Bishop Carruthers of South Carolina read the Litany; Bishop Stevens of Los Angeles, the Epistle; Bishop Hart of Pennsylvania, the Gospel; the Rev. Stephen Gardner, the certificate of election; John G. Bragaw, the canonical testimonial; Robert Strange, certificate of ordinations; Rev. Jack R. Rountree, consents of the standing committees; Bishop Juhan of Florida, consents of the Bishops. Major John W. Hardy, chaplain, USA, acted as chaplain to the Presiding Bishop. The Rev. Mortimer Glover was master of ceremonies; the Rev. Alexander Miller, deputy registrar. William G. Robertson was organist and choirmaster.

SERMON

In his sermon, Bishop Jones of West Texas talked of the Man of God and the World of Today, saying, "The very future of our world will be determined by the depth, the zeal, and the effectiveness of our Christian life, especially the Christian life of the United States of America.

"It is a comforting truth in this crisis to remember how adequate is our message for these times. It is adequate precisely because it is not our message but God's. Today men are aware of their dependence and need; the Christian message reminds us that God's work begins when a man is humble, penitent, and above all, seeking. 'When I am weak, then am I strong.' Today men are conscious of a world-wide need for a new beginning on a new level; the Christian call is: 'Ye must be born again.' Only our capacity for creative renewal from within can save the individual or the Church. Today we are seeking a formula for world unity; the Christian evangel proclaims God as our universal Father and points to the inescapable interdependence of the human family. Today we cry for that which will give meaning to the events of our day; the Christian gospel lifts our eyes to wider horizons and proclaims that setting of eternity, in which alone we find the meaning of our own day. Today men who are weary and confused ask for an adequate leader for the world; we point to the eternal Christ who is the Way, the Truth, and the Life.

"It is equally impressive to me that no matter where man begins his inquiry about life and the world of God, if he pursues it far enough, he is inevitably carried into the full revelation of truth for which the Christian Church stands. Now is no time for partial Christian answers; it is the whole Christian truth that alone will meet our need. And that whole truth is the precious possession and heritage of the Church....

"If then, the need of our world is so great and we in the Christian Church are the trustees of the one answer equal to that need, there rests upon us a peculiar

and solemn responsibility. Especially does that responsibility rest upon those who are chosen to be leaders in the Church of God, those who represent and speak for God; those who are amongst us as men of God. I would therefore add these words, to myself as well as to you, on the special obligation now resting upon every man of God.

"First of all, he must be aware of the desperateness of our situation. Some years ago it was said that we were in a race between Christ and Chaos; the words are much more true now. Our Lord turned to the people of His day and said rebukingly: 'How is it that ye do not discern this time?' God is speaking to us not only through the Bible, the Church, and Christ; He is speaking to us through history and our world situation today. These days of crisis are also days of opportunity. The very need of the world creates a fertile soil in which Christian truth can be planted and nourished. The loneliness and confusion of men make them eager to find a way which will bring them guidance and peace. The man of God was never confronted with such varied opportunities; in a deep sense, he is the Man of the Hour.

"A second requirement for the Christian leader is that he must be loyal to the truth committed into his hands. He is commissioned not to speak out of his own limited wisdom and understanding, but out of the unsearchable riches of God. It was a great military leader, General MacArthur, who said our problem is basically theological. We need to know and to teach about God. The message does not come from us but through us. It means that every one of us ought to study with a new devotion and humility to know what this Truth is, that we may share it wisely and fully with our people....

"Thirdly, he must make clear and winsome the truth which he expounds. The sources of that truth are varied; the Bible, the life of Christ, Christian history and tradition, our own Book of Common Prayer. All of these contain the message our world must have. But the message is not always clear; it is the business of the Christian leader to make it clear. God save us from adding to the confusion of our times!....

"And, as a final word, the man of God must be today and always, a man of self-dedication. John the Baptist gave the formula for all priestly and pastoral work when he said of his Lord: 'He must increase, but I must decrease.' The task is greater than anyone of us can hope to accomplish in our own strength; we must lean heavily and constantly upon the power beyond our own. We do owe the world the best that we have and that best can be given only when we have laid ourselves in complete devotion upon the altar of God. Nothing is enough in any phase of our work except it be all that is within us. That is what we have promised to give."

THE PEACE

Road to the Future

The Presiding Bishop joined with Owen J. Roberts, Claude Pepper, Albert

Einstein, Dorothy Canfield Fisher, Thomas Mann, and others, in a letter to the press urging peace by law, and asserting that the San Francisco Charter must be made to work to avoid another war. Text of the letter follows:

"The first atomic bomb destroyed more than the city of Hiroshima. It also exploded our inherited, outdated political ideas.

"A few days before the force of nature was tried out for the first time in history the San Francisco Charter was ratified in Washington. The dream of a League of Nations, after 26 years, was accepted by the Senate.

"How long will the United Nations Charter endure? With luck, a generation? A century? There is no one who does not hope at least that much luck—for the charter, for himself, for his work, and for his children's children. But is it enough to have peace by luck? Peace by law? What the peoples of the world, beginning with ourselves, can have if they want it. And now is the time to get it.

"Everyone knows that the Charter was only a beginning. It does not guarantee peace. Yet the hopeful and passionate words of Dumbarton Oaks and San Francisco created one very real danger: that millions of Americans will relax and believe that by ratification a machinery has been set up to prevent another war.

"We think it our duty to warn the American people that this is not so. The Charter is a tragic illusion unless we are ready to take the further steps necessary to organize peace. Coming East from San Francisco, President Truman said in Kansas City: 'It will be just as easy for nations to get along in a republic of the world as it is for you to get along in the republic of the United States. Now when Kansas and Colorado have a quarrel over the water in the Arkansas River they don't call out the National Guard in each State and go to war over it. They bring a suit in the Supreme Court of the United States and abide by the decision. There isn't a reason in the world why we cannot do that internationally.'

"These were historic words, pointing our road to a future far beyond San Francisco.

"For thousands of years men have learned that wherever there is government by law there can be peace, and where there is no law and no government, human conflicts have been sure. The San Francisco Charter, by maintaining the absolute sovereignties of the rival nation-states thus preventing the creation of superior law in world relations, resembled the Articles of Confederation of the 13 original American republics. We know that this confederation did not work. No league system ever attempted in human history could prevent conflict between its members. We must aim at a Federal Constitution for the world, a working world-wide legal order, if we hope to prevent an atomic world war.

"It happens that at this anxious moment of our history a small book has been published, a very important book, which expresses clearly and simply what so many of us have been thinking. That book is *The*

atomy of Peace by Emery Reves. We urge American men and women to read this book, to think about its conclusions, to discuss it with neighbors and friends privately and publicly. A few weeks ago these ideas seemed important but perhaps reachable in the future. In the new reality of atomic warfare they are of immediate urgent necessity unless civilization is determined on suicide.

"In his last address, which he did not live to speak, Franklin Roosevelt wrote words which were his political testament: 'We are faced with the preëminent fact that if civilization is to survive we must cultivate the science of human relationship—the ability of peoples of all kinds to live together and work together in the same world, at peace.' We have learned, and paid an awful price to learn, that living and working together can be done in one way only—under law. There is no truer and simpler idea in the world today. Unless it prevails, and unless by common struggle we are capable of new ways of thinking, mankind is doomed."

Other signers included J. W. Fulbright, Albert D. Thomas, the Rev. Edward A. Conway, S.J., Louis Finkelstein, Mortimer Adler, Charles G. Bolte, Gardner Howles jr., Albert D. Lasker, Cord Meyer, Christopher Morley, Carl Van Doren, Mark Van Doren, Walter F. Wanger, Robert J. Watt.

RADIO

Religion in the News

returns to the Air

"Religion in the News" returned to the air on Saturday, October 6th, when Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, resumed his weekly broadcast on happenings in the field of religion here and abroad. This is Dr. Van Kirk's 11th consecutive year on the air.

Presented by the National Broadcasting Company in coöperation with the Federal Council, the program is heard from coast to coast over the NBC network (WEAF) each Saturday at 6:45 P.M. (EST).

VISITORS

Interview With Dr. Francis Wei

By ELIZABETH MCCracken

Dr. Francis Wei, president of Central China College, Wuchang, arrived in the United States on September 21st, by upper plane, after years of difficult work and keen anxiety in war-torn China. He came here for the academic year, 1945-1946, as a resident professor in Union Theological Seminary, where he will give two courses: "The Cultural Heritage of the Chinese and Christianity," and "Religious and Philosophical Classics of the Chinese." His second course is for advanced students, and the announcement of it adds a note: "Reading knowledge of Chinese is preferred but not necessary." Dr. Wei's first visit to the United States was in 1937-



Religious News Photo.
DR. WEI

1938, when he came directly from the Oxford and Edinburgh Conferences, arriving in August, 1937, and staying until March, 1938. He shows the effects of the war years; but he is as characteristically enthusiastic and helpful as ever. Dr. Wei very kindly agreed to an interview, planning an almost immediate date, with regard to the date of the next issue of THE LIVING CHURCH.

The first subject on which Dr. Wei touched was the Church press, saying: "Until now, I have seen no Church paper for four years. I had no Church news except the little that came over the radio. I did not know when my dear friend, Dr. Frank Gavin died [March 20, 1938]; that was just as I was on my way back to China. I kept on writing to Dr. Dun at the Cambridge Theological School, not knowing until I arrived in America, that he had become Bishop of Washington. Letters did reach China, but I was moving about so very much, and missed receiving them."

Dr. Wei paused here, to ask for tidings of Dr. Gavin's family, and for news of mutual friends in Cambridge, Mass., and elsewhere in the American Church, saying with a smile: "I am hungry for word of them." He then went on to answer a question about the work of Central China College in the war years, saying: "Central China College will become a university next week. The Chinese government has been calling us a university for some time; but we must get the approval of the board of directors here in America before we can call ourselves that. We expect to do this with no difficulty. In the summer of 1938, we moved the college to Kwangsi, in the Church of England diocese of Kwangsi and Hunan, of which the Rt. Rev. Dr. Percy Stevens is Bishop. There we stayed until January, 1939, when the bombing was so severe that we had to keep our books and other academic supplies in dug-outs, taking them out when needed and putting them back. It was not very convenient [Dr. Wei smiled as he said this]. Before beginning the second semester in January, we moved on."

"It was a long trek of 900 miles to the present site of the college. This is 22 miles

north of the Burma Road, at a place where the Burma Road meets the Burma Border, midway between Kunming and Yunnan, the capital of Burma, a land flowing with milk and honey. Our class rooms and library are housed in three temples. In all the rooms there are Buddhist and Taoist idols, or other religious emblems. We use the main hall of the Buddhist temple for a chapel and assembly hall. At one end is the altar. Near the Buddhist temple is a Confucian temple, and at the other end an ancestral temple. We put up three buildings for our scientific work. The faculty and students live in hostels and in rented rooms. The place has about 5,000 population. Food in that region is plentiful and varied."

In reply to a question as to what the people of the place thought about the coming of the college and, especially, the use of the temples, Dr. Wei said: "They were delighted to have us come. The people in China care so much for education. They urged us to stay there, and they moved out of the temples for us. They want us to stay, but we shall return to Wuchang when we can. Those people in West China are eager about modern education. They are willing to have us teach Christianity, in order to have us there providing education. They are not strong, as you see, in their own religions."

Dr. Wei related with warm appreciation the action taken by the students on the occasion of the 20th anniversary of the college. Among themselves, they raised a million and a third dollars, Chinese currency, which came to \$7,400 in American money. Speaking of this, Dr. Wei said: "This means much because we are so very strict. One of our greatest contributions is bringing up the educational standards in the secondary schools. We are the only Christian college in China which has a school of education, there being only one other private institution with such a school. By a special concession of the government, our students do what you would call 'practice teaching' in the secondary schools of the place. Everything is strict—school work, personal discipline. It takes some students seven years to get a degree. Yet, they prefer that to getting a degree in four years from a college with less high standards. We shall not use that money raised by the students for general purposes, but establish with it a scholarship fund for Yunnan students. That will mean a continuous stream of West China students to Central China, when we return the college to Wuchang."

Asked how many students are now in the college, Dr. Wei replied: "We have 250, about one-fifth women, and four-fifths men. From 35 to 40% are Christians. Our numbers dropped in the war years; but that gave us a great chance for missionary work among the students. In the past six years, 100 students have been baptized. In the past year, there were 21 baptisms. When we leave Yunnan, we shall leave some students behind who will convert others."

"Our Christian program is vigorous. When Fr. Wood—you know him?—[the Rev. Dr. Robert E. Wood] came to us this year, to teach English, he was so

excited about his first baptism, saying: "I was never so happy in my life. My first baptism in this region is in a heathen temple!"

Speaking of the future of Central China University, Dr. Wei said: "Unless we build up the college, we shall be left behind. Our faculty is splendid, but it is not large enough. We must get new strength, in order to hold our own in the postwar years. Wuchang is in the very center of China. There we can serve one hundred million people. That is one of the strongest centers of the Church in China. I have not many more years, because I am not a young man now; but I want to do all I can before I must leave the work. We have a fine group of Christian men and women on the faculty. About one-third of them are missionaries from England and America. We want the best-trained, to go out with a missionary spirit. The day has passed when any missionary was allowed to teach anything. We want specialists, who wish not merely to teach but also to be Christian missionaries.

"Just now, I am looking for some one to teach the New Testament. We have no Chinese Christian who has enough languages to do that. We want a New Testament scholar. Other scholars, who are missionaries too, are needed. We look to England and to America to send them to us. We want men and women who are more than young Christian people, to offer themselves as teaching missionaries. It promises a great opportunity to get in touch with the best of the Chinese young people. These young English and American people must be first of all good teachers, to command the respect of our students.

"Central China College is interdenominational; but our own Church has kept the leadership of it, though we have not been the greatest contributors to it nor had the greatest number of workers in it. Of the 10 or 12 American and English missionaries teaching in the college, only three are members of the Episcopal Church! Yet, the number in the college of Chinese Episcopalians holding key positions is very large. We hope to move back to Wuchang next year. They want us to stay in Yunnan, but our duty is to witness to the Church of Christ in Central China, where we were sent."

The last question asked Dr. Wei was about Japan, and the attitude he thought should be taken toward the Japanese people. He said earnestly: "As the Church goes back, as it will, for Christian work in Japan, I hope that evangelism and education will be stressed. I hope also that the money spent will be put into workers rather than buildings. Well-equipped buildings, in time of war, can be taken over and used by the Japanese for their own purposes. It is a hazardous thing to invest so much money in property—buildings and land—in Japan. That should not be done for the next ten or 12 years, certainly. The Japanese encourage building, because they can use what is built if war comes. But they cannot use our workers; they can intern them, but they cannot use them. We can recall workers, but we cannot bring back buildings. Hospitals, to

be sure, we must build, for a Christian witness, even with the risk that they may be taken over for military purposes; but, for the rest—workers."

Dr. Wei declared that he felt no bitterness toward the Japanese, saying: "On the contrary, I have sympathy with them. They have been politically indoctrinated with war fever. The Japanese are just as human as we are. We should not embitter them, nor crush them. Disarm them we must, lest they become a menace, as the Germans did when we allowed them to re-arm. I cannot agree with the people who say that the Japanese are not civilized and that we should let them alone. We must help them to become good members of the family of nations. Missionaries must go to them."

In this connection, and as a final word, Dr. Wei made a memorable statement: "My missionary policy, about which so many people ask me, is that missionaries should be sent where they are not wanted. By the time that people want them, those people are already Christian."

RELIGIOUS ORDERS

**Fr. Chalmers, OHC,
Transferred to OGS**

Considerable interest has been aroused by the announcement from the Order of the Holy Cross and from Kent School that the Rev. William Scott Chalmers, OHC, acting headmaster of Kent School since 1940, had asked for transfer to the Oratory of the Good Shepherd, and that, with the consent of both the Order of the Holy Cross and the other society, the transfer was to be made on October 20th. The reason for this step is stated in an article in the October number of the *Holy Cross Magazine*, by the Rev. Alan Whittemore, superior of the Order of the Holy Cross. Fr. Whittemore wrote:

"The entire transaction is a happy solution to a difficult situation. Realizing as he does the magnificent work for God and His Church which schools like Kent are doing, it was hard at first for Fr. Chalmers to appreciate that the intense activity involved was not compatible with the requirements of a community like ours, whose life is centered in a secluded monastery. He realizes this now and sees that the strong vocation which he feels toward school work (whether at Kent or elsewhere) only can be reconciled justifiably with the ideals and regime of a religious order which is more elastically organized."

Fr. Chalmers was to take private vows on October 20th, Bishop Perry of Rhode Island, the visitor of the Oratory of the Good Shepherd in this country, receiving them. Fr. Whittemore planned to be present. After a total period of not more than three years under temporary vows, Fr. Chalmers will take life vows. It is expected that he will continue as headmaster of Kent School.

Kent School was founded in 1906 by the Rev. Dr. Frederick H. Sill, OHC, who was headmaster until 1941, when he became headmaster emeritus. In 1909, the Order of the Holy Cross assumed full

control of the school, and maintained such control until 1943, when a board of trustees took charge. Fr. Whittemore was a member of that board. It was agreed that Fr. Chalmers should be acting headmaster until 1947, during the period of readjustment. It has since been decided that his status should be altered by the transfer about to be made.

The Oratory of the Good Shepherd was founded in 1913 by a group of priests of Cambridge University, England. According to the *Official Year Book of the Church of England*, it is:

"A society of unmarried priests and laymen of the Anglican Communion who have set themselves to live under a rule of life of devotion and service in accordance with Catholic practice."

The present superior of the society is the Rev. Wilfred Knox, chaplain of Pembroke College, Cambridge University. The American branch was organized in 1941. The American members are as follows: the Rev. Dr. Robert P. Casey, the Rev. John Butler, the Rev. W. Norman Pettenger, the Rev. Donald Platt, the Rev. Otis R. Rice, the Rev. Richard Sumner, Robert S. Baker, a postulant under Bishop DeWolfe of Long Island is the only lay member. Bishop Perry, as has been said, is the visitor.

CANVASS

Church Coöperation Accelerated

Coöperation among the churches and interfaith groups, which has been accelerated through wartime services, will be continued and encouraged in the national United Church Canvass, November 18 to December 2, 1945. Churches of all communions and creeds will coöperate in city-wide campaigns to increase church attendance, place the values of religion before the whole community, and conduct financial campaigns for current, missionary, and postwar reconstruction budgets.

Charles E. Wilson, chairman of the General Electric Company, will head the national Sponsors Committee. The Rev. Dr. A. D. Stauffacher, executive secretary of the Missions Council of the Congregational Christian Church, will be chairman of the Planning Committee.

While the national office, at 297 Fourth Avenue, New York City, does not conduct individual local canvasses, it does aid in the supplying of promotional materials: newspaper mats, radio transcriptions, and multi-color posters on a cost basis.

INTERCHURCH

World Community Day to Be Observed November 2d

The United Council of Church Women has set Friday, November 2d, as World Community Day, it was announced by Mrs. Ruth Mougey Worrell, executive secretary of the Council.

Hundreds of communities throughout the United States are expected to participate in the observance. "The Price

enduring Peace" has been chosen as the study theme, and it will be considered in three parts, "The World Charter; How Can We Make it Live?"; "The World Community: How Can We Achieve It?"; and "The World Church; Woman's Part in It."

Women in local communities are arranging a series of radio programs before and on World Community Day, to include a recorded address by Mrs. Harper Sibley, national president of the Council.

World Community Day was established on the belief that peace can come only as the nations of the world together, and that better human relationships and international relationships must depend on Christian principles, Mrs. Worrell said.

ORTHODOX

Archbishop Alexei Visits Residing Bishop

The Most Rev. Alexei, Archbishop of Jaroslavl and Rostov, special envoy of His Holiness the Patriarch of Moscow and all Russia, called upon the Presiding Bishop of the Church Missions House on October 18th.

He expressed his interest in the Episcopal Church in the United States, and told of progress being made by the Russian Church. Bishop Tucker recalled his own experience in Russia when he was in charge of relief in Siberia during World War I, and spoke of his pleasant relations with Bishops Nicolai and Sergei, both of whom are well known to the Archbishop. "The Russian Orthodox Church," said the Archbishop, "wants to get acquainted with the churches in other countries. Hitherto the Russian Church has been somewhat isolated. We feel it is important to have contact with other religious bodies, and that much benefit will result from friendly intercourse with churches abroad, especially those in Great Britain and the United States."

Archbishop Alexei said that he is encountering many new and strange customs in America, especially the shortage in housing. He expects to be in this country for about a year, and thus far has been unable to secure a house or apartment.

WAR PRISONERS

YMCA to Continue Activities

Activities of War Prisoners Aid of the World's Committee of the YMCA will continue for at least six months more, it was predicted by Dr. Tracy Strong, director of the program.

Because of the increased number of prisoners of war, both German and Japanese, authorities in the United States and Europe have requested the YMCA to continue its services, Dr. Strong said.

"The fact that the United States is releasing Germans to return to Europe merely augments our problem for they will continue as prisoners in Europe," he pointed out.

Dr. Strong announced that ten men are being selected from the YMCA and the

churches for work in Germany among ex-prisoners of war and displaced persons. Authorization has already been received from UNRRA and military authorities, he said.

"No group of persons are in greater need of moral backing and religious inspiration than these former Allied prisoners of war who now for political reasons cannot return to their homelands," Dr. Strong declared.

WORLD COUNCIL

American Committee Opens Midwest Office

A midwest regional office has been opened by the American Committee for the World Council of Churches to promote international, interchurch coöperation in that area, it was announced at the committee's fall meeting in New York.

The Rev. Paul G. Macy, who has been secretary for Education and Promotion of the American Committee, has been appointed director of the office. The midwest region in which its activities will be centered includes Minnesota, Iowa, Missouri, Wisconsin, Illinois, Michigan, Indiana, and Ohio.

Mr. Macy's office will be located at the headquarters of the International Council of Religious Education in Chicago, and he will coöperate with that agency on ecumenical matters.

The American Committee also approved the appointment of Miss Antonia H. Froendt as its promotional secretary.

Denies Disapproval of German Church Visits

The World Council of Churches has not been officially informed of proposals for German Church leaders to visit Allied countries, Dr. W. A. Visser 't Hooft, general secretary, declared in Geneva. His statement contradicted a report from London that the Council has turned down a

recommendation of this nature made by Dr. Theophilus Wurm of Wurttemberg, head of the reorganized Evangelical Church of Germany.

"The World Council has not received a request from German Church leaders to visit the Allied world," Dr. Visser 't Hooft declared. "Therefore, the Council has not had the opportunity for favorable or unfavorable action on such a reported request."

He stated that the Council is in constant touch with German Church leaders through several secretaries and hopes to have representatives at the first full council meeting of the German Church on October 18th.

Dr. Cavert Arrives in Geneva

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, has arrived in Geneva to assist the World Council of Churches in matters of policy and organization. He will remain in Geneva until next spring.

Dr. Cavert interrupted his journey from New York to visit Great Britain, where he conferred with the Archbishop of Canterbury and other Church leaders.

Swiss Theologian to Work With Federal Council

Dr. Adolf Keller, prominent Swiss theologian and staff member of the World Council of Churches in Geneva, will leave shortly for the United States to work with the Department of Evangelism of the Federal Council of the Churches of Christ in America.

Dr. Keller was director of the European Central Bureau for Inter-Church Aid, which was founded in Copenhagen in 1922, and which was merged with the Department of Reconstruction and Inter-Church Aid of the World Council of Churches in ceremonies held in Geneva on October 12th.

A Call to the Returning Soldier

SAMUEL THORNE, president of the Church Army, has issued a statement calling attention to the opportunity in Church Army work presented to returning soldiers:

"Nearly 1,900 years ago St. Paul had a dream. In that dream he saw a man from Macedonia who said: 'Come over into Macedonia and help us.'"

"The undersigned has not heard of the national director of the Church Army in the USA having had any such dream but he has been advised that during the past six years calls from 48 bishops in various parts of the USA have come to the Church Army for 39 captains and nine Sisters and from the clergy 54 additional requests for 45 captains and nine Sisters to further the

work of the Church. For lack of trained candidates to the great regret of the organization, these calls could not be met.

"To you who have been in the recent world struggle in which force largely figured, the opportunity of helping to win the peace along constructive lines of Church Army work is offered. It calls for a similar spirit of self-sacrifice but with a much more lasting and satisfactory reward, spiritual, if not material.

"Captain Earl Estabrook at the Headquarters office of the Church Army in USA, 292 Ninth Avenue, New York 1, N. Y., will be glad to advise any inquirers as to the opportunities and training for Church Army work."

The Discovery at Jerusalem

A FEW weeks ago, the newspapers reported the discovery in Jerusalem of "a bitter and moving lamentation" which International News Service thought might be "an eyewitness account of Christ's crucifixion written before 50 A.D." The *New York Times* inimitably headlined a special despatch: "Find Indicates Jews as Christ Adherents." The Associated Press reported "a long lamentation in which the word 'woe' is used frequently." Reuters explained that the inscriptions were "cryptic in wording," although they "purported to throw fresh light on the crucifixion of Christ."

Reuters certainly had the most nearly accurate of the accounts. The inscription, on an ossuary in a Jerusalem family burial-place, consisted of four crosses and the following text in Greek:

JESUS. ALAS!

That's all.

Just how the wildly distorted accounts of the discovery got started is a little difficult to imagine. Even our usually reliable Religious News Service went off the beam with a story cabled from Jerusalem about "lamentations by Jewish disciples on the passion and death of Christ, set down perhaps by an eye-witness to the crucifixion." Probably the newspaper love of "coloring" the news in order to make it exciting led to one exaggeration after another until the wholly false statements we have quoted above resulted.

The discovery is a rather interesting one in its own right, though no definite conclusions can be drawn from it as yet; and even the conjecture that the inscription was made by a Christian is not fully established. Crucifixion was a common mode of execution, and Jesus was a common Jewish name. The crosses may only record the fact that somebody was crucified during the first century A.D. They may, on the other hand, actually refer to the crucifixion of our Lord—in which case they would be the first known use of the cross as a Christian symbol.

The Collects

Twenty-second Sunday after Trinity October 28th

IN TODAY'S collect the Church is called a household—that group which keeps the spirit of the family and yet is more inclusive since it comprises many varying relations of kinship and responsibility. In a well managed household each person has his particular duties, all of which must be performed if the life of the whole is to go smoothly. In the household of the Church each of us has a place, perhaps of authority, perhaps seemingly menial, but each member must serve the Head of the house in complete obedience, with continual devotion. We are not concerned each for himself but have responsibilities for each other. My failure to do my part may result in another being unable to do his. We know the Master will protect His household through any adversity, and in this sure faith each member must be devoutly given to serve in good works. Ask God to make clear the particular part you have in the work of His household.

The tomb and its contents were examined by Professor E. L. Sukenik of the Hebrew University in Jerusalem and Mr. Robert Hamilton, director of the Palestine government department of antiquities. They permitted the Cairo correspondent of the British Broadcasting Company, Mr. Jack Lawton, to inspect the tomb and discussed the significance of its contents with him. Mr. Lawton's report is a genuine "eyewitness account," not of the crucifixion, but of the material from which the newspapers of the world constructed their pipe-dreams. Its text follows:

"I found Professor Sukenik and Mr. Hamilton both in Jerusalem and further I saw and actually entered the tomb in question. I felt singularly honored as no other outsider has been allowed to do this, but it was part of the efforts of those responsible to clarify what actually took place.

"The tomb seems to be a normal Jewish family tomb of the type usually found in and around Jerusalem and generally attributed to the first century B.C. or A.D. It is a regular square chamber, hewn in soft limestone rock with apertures cut longwise into the wall to receive individual burials and closed with large stones. There were eleven apertures in all, each containing an ossuary of soft stone on which the bones of the deceased were deposited after the decomposition of the bodies. A number of these ossuaries were inscribed in Hebrew, Aramaic or Greek with the names of the deceased, such common Jewish names as Miriam, Simeon, and Matthew.

"Nothing of this is unusual in any way, but what distinguished this from other tombs of the same period was that on each of the ossuaries bore on each of its four sides a cross drawn in charcoal, so it seems that the family was a Christian one, and this being the case, we have the earliest Christian tomb which has come to light in modern times.

"Furthermore, on one side of the ossuary marked with the crosses there was scratched the name *Jesus* in Greek letters, followed by a word which in ancient Greek is used as an exclamation of sorrow.

"Pottery found in the tomb and the character of the graffiti, or scratchings, suggest that the burials were made not later than the sack of Jerusalem by Titus in 70 A.D. If that is the case, then this is the earliest recorded appearance of the Cross as a Christian symbol."

Pauper-Mindedness

WE HAVE said before, and will say again, that the time is ripe for an increase all along the line in Church giving—to parish support, to diocesan administration, to increase of capital assets (churches, parish houses, institutions, endowments, etc.), and to diocesan and general missions. Indeed the time is overripe. We might go so far as to say that it is getting into the condition that Martha said Lazarus was in (St. John 11:39).

Some statistics furnished by the Golden Rule Foundation have lately come to our desk. The graph reproduced on page 11 is a good example of the lesson driven home on every page of the Foundation's booklet—that, while the national income has greatly increased since 1928, Church gifts have greatly decreased. The Churches, including our own, are still at the depression level.

A secular business that had a record like this for the past seven years would be on the verge of extinction. While w

do not think that the Church's condition is quite that bad, we believe that it is definitely serious. The Bishop of New York was pilloried by more than one Church magazine for daring to mention that \$10,000,000 would be needed for the completion of the New York Cathedral — because, it was said, a campaign for the cathedral would take money away from the Reconstruction and Advance Fund.* Apparently the editors of these magazines do not know that Episcopalians have more than \$700,000,000 — seven hundred million dollars — spending money left in their pockets after paying their income taxes, after meeting all increased living expenses.

This figure is arrived at by taking one-ninetieth of the \$67,500,000,000 which the Golden Rule Foundation calculates is left over from the national income as a whole.

Even more shocking is the fact that the average citizen is giving about one percent of his income for all religious purposes. Persons in the higher income groups give more, not only quantitatively but proportionately; yet, when the tax reduction allowed in the various income brackets is calculated, it appears that the average net contribution of every income group is less than one percent of total income.

There are many sacrificial givers among the readers of THE LIVING CHURCH. This editorial is not a scolding directed to them. What we are trying to point out is that vestries, rectors, bishops, promotional officers, and probably many lay-people as well are pauper-minded in their thinking about Church giving. Episcopalians probably spend twice as much on cigarettes and tobacco as they do for the Church. If their habits are comparable to the national average, they spend more than seven times as much for alcoholic beverages as they do for the Church, and about six times as much for movies and other entertainments as for the Church.

The average weekly pledge of the average Episcopalian could be doubled without making a serious dent in his spending money. And we would still be a long way from sacrificial giving if this were done. All that would be necessary would be to skip one drink in seven, or to go to the movies one less time in six.

We believe that no Church appeal can possibly be deemed to conflict with another, in view of the present state of the national pocketbook. Quite the contrary — one seems to us to reinforce the other. The Church is the most undersold commodity in the country. Interest in religion among the formerly lukewarm is higher than it has been in years. Every sensible rule of business promotion indicates that the sales effort given to any one department of the Church's work will make the job of selling easier, instead of harder, for the others.

When will the Church get down to business in its requests for financial support from its people?

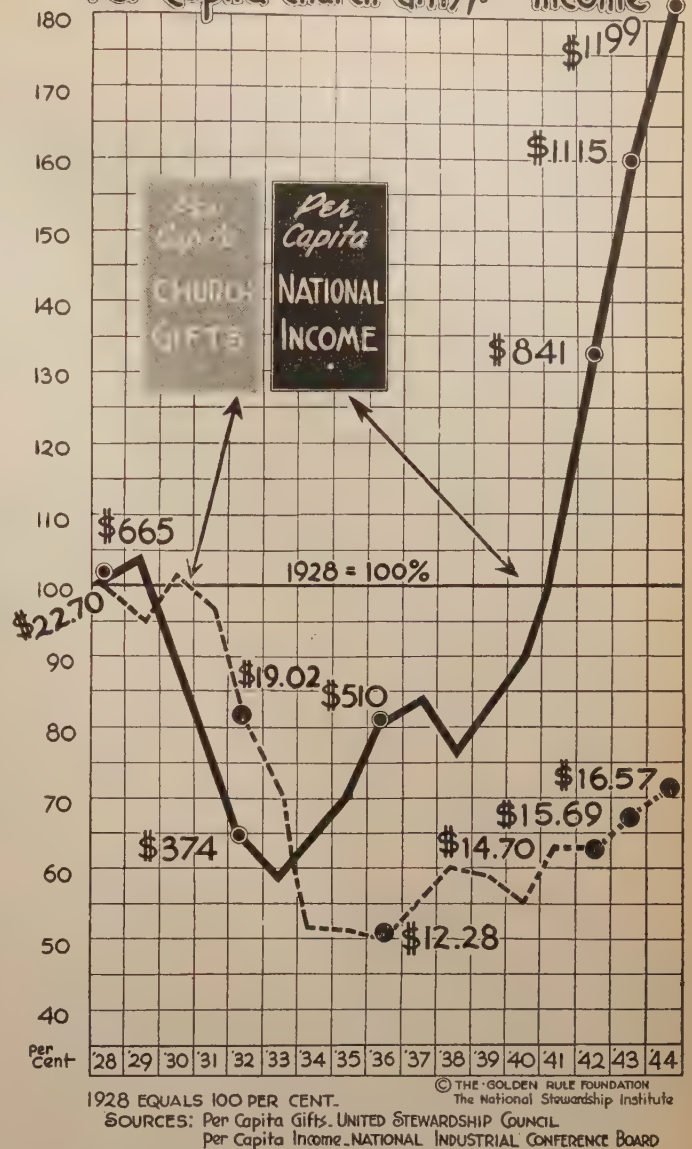
France's Children

THOUSANDS of children in Europe are going to die this winter. Some will starve. Others will perish for lack of fuel and clothing. Others will succumb to diseases aggravated by malnutrition and inadequate care. Other thousands of children will be permanently sickened, crippled, or enfeebled because of malnutrition, cold, and disease. If the life of Jesus does indeed dwell in the hearts of Churchpeople in America, they will spring to action in response to the need of Europe's children.

A practical way to help is described by Frank L. Hopkins

*The Bishop later announced that no organized campaign for the cathedral would be undertaken at present.

Per Capita Church Gifts Versus Income



in his article in this issue. Members of THE LIVING CHURCH FAMILY can undertake the sponsorship of French children by contributions through THE LIVING CHURCH RELIEF FUND or direct to Save the Children Federation. Full sponsorship of one child costs \$96 a year or \$8.00 a month. A partial sponsorship for one year can be arranged for \$32. And, of course, smaller contributions will be welcomed and will be put to work for the same purpose without a formal sponsorship.*

The picture with this article is of a child who has already been, or is about to be, sponsored through Save the Children Federation. But he has many, many compatriots whose need is equally great. We are confident that the FAMILY will not rest on its laurels after sponsoring THE LIVING CHURCH NURSERY SHELTER in England through the war years, but will rally to the support of these French children whose future is so inextricably linked with our own in the development of a stable world order.

We cannot think of any better work for a follower of Christ.

*Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation, "For Children in France."



FAR EAST

Bishop Kennedy on Okinawa

By Sgt. JOHN G. MILLS

A stop-over of several days spent with servicemen on the island of Okinawa was part of Bishop Kennedy's itinerary in his tour of the forward areas in the Pacific. Arriving there on August 25th, he was welcomed at the airfield by Chaplain Oliver G. Grotefend, Island Command chaplain, and escorted to the Tenth Army headquarters where Chaplain Charles E. Stinnette jr., of the diocese of Connecticut, had notified all Episcopal chaplains on the island to present their confirmation candidates as soon as possible.

The confirmation service took place on the following day, after an early celebration of the Holy Eucharist. Addressing the Confirmation class, the Bishop used the text, "Walk in the Light." It was evident from the quiet solemnity of the moment that the Church was a great reality to these men, as in this distant place they heard the inspiring words of their Bishop and witnessed the Apostolic Laying on of Hands.

At the General Protestant Service at 9:45 Bishop Kennedy addressed a gathering of 500 Christian servicemen of many faiths, assuring them of the concern for

their welfare felt by the churches at home and expressing his own firm conviction that the returning serviceman is not a "problem," but rather an opportunity where the Church may fulfill her age-long obligation to mankind.

At 11 o'clock the Bishop brought a message of greeting to a group of men assembled at the Island Command Personnel Center—men whose point scores entitle them to return to the United States, and who received the greetings from Bishop Kennedy as a foreword to their reentry into civilian life.

During the afternoon, Chaplain Grotefend escorted the Bishop on a tour of the southern part of the island and later in the day Chaplain Frank L. Titus accompanied him to the 27th Infantry Division for Confirmation.

Other stops in Bishop Kennedy's tour included: a visit to Fleet Hospital 106, where he administered confirmation to a hospitalized Marine; a meeting with the Episcopal Servicemen's Group assembled in the Tenth Army Chapel to hear the Bishop outline plans for the returning ordinand. Many of the men of this group are looking forward to entering Holy Orders and were anxious to hear the Bishop's answers to their personal questions.

On Tuesday morning Bishop Kennedy was received by Gen. Joseph W. Stilwell

BISHOP KENNEDY'S VISIT: (1) Bombed-out church in Naha; (2) greeting after a general service; (3) remains of Church in Shuri; (4) 77th division cemetery; (5) chaplains' meeting at 10th army chapel; (6) Episcopal Church group, 10 of whom plan to study for the ministry; (7) Holy Communion; (8) 10th army choir. (Below) **CHAPLAINS ON OKINAWA:** (In vestments) Chaplains David Rose, Frank Titus, James Roe, and Donald Platt, with Bishop Kennedy; (at rear) Chaplains Leonard Nelson, Cornélius Tarplee, Francis Rhein, George Hardman, Hale Eubanks, Ernest Phillips, and Charles Stinnette.



in a brief informal meeting at which General Stilwell welcomed the Bishop to Okinawa. Another highlight of the day was the Requiem Eucharist at the Seventh Division Cemetery at which the Bishop was the celebrant, assisted by Chaplains David Rose (South Florida), Donald Platt (Olympia), James B. Roe (Colorado), and Frank L. Titus (Albany). Before an altar banked with red hibiscus flowers among which the candles burning brightly cast a glow upon the silver cross, a large group knelt in earnest tribute as Bishop Kennedy said the prayers for the dead and blessed their resting place. A choir of men from Army, Navy, and Marine units chanted the Propers to ancient plainsong settings: "Rest eternal grant unto them, O Lord, and let light perpetual shine upon them." The Bishop's message pointed out that we who live owe everything to those who have made the sacrifice and that this is the time when all Christians must build positively upon the foundations laid by these men who have died for a better world and the liberation of mankind from the forces of evil. The keynote of the Eucharist was sounded in the stirring Recessional hymn, "Ten thousand times ten thousand."

Before the Eucharist Bishop Kennedy met with Episcopal chaplains stationed on Okinawa—Chaplains Francis Rhein, Donald Platt, George Hardman, Cornelius Tarplee, USN, and Chaplains Frank L. Titus, David S. Rose, Chester G. Minton, Hale B. Eubanks, Leonard E. Nelson, James B. Roe, and Ernest A. Phillips, USA.

PHILIPPINES

Dr. Hilary Clapp Is Killed

Among Igorot Church leaders in the Philippines no name has been so widely known as that of Hilary Clapp, whose recent death at the hands of Filipino guerrillas is reported in a letter just received from Bishop Binsted in Manila. Bishop Binsted states in answer to the guerrilla accusation of Dr. Clapp as a collaborator with the Japanese, that he is sure Dr. Clapp died as a loyal citizen and faithful Christian.

In 1903 the Rev. Walter C. Clapp, visiting the Mountain Province with Bishop Brent, noticed a singularly attractive and lively little Igorot boy named Pitapit, clad only in a loincloth and a fiber cap adorned with dog teeth and horsehair plumes. Walter Clapp became his godfather, and as Hilary Clapp, baptized and later confirmed, the young Igorot went to Easter School at Baguio, then to Bishop Brent's School, Trinity, at Port Hope, Ontario. Returning to the Philippines in order that he might not lose touch with his tribespeople he attended the University of Philippines and its medical school.

In 1924 he took charge of the Bontoc Government Hospital and became district health officer for the Mountain Province. In 1931 the governor general appointed Dr. Clapp to the Philippines legislature as representative of the Mountain Province. In recent years he served as governor of that province. During the

war he continued to serve his people and the mission in any way he could.

Bishop Binsted now writes: "The saddest experience of this trip, my first return to the Mountain Province, was my meeting with Mrs. Hilary Clapp who had been definitely informed, the day before, that her husband had been killed. Her greatest grief was that he had been labelled as a collaborator. In my address to the congregation after the service I told of my several meetings with Dr. Clapp during the occupation and said I knew that in all he did during the war he had but one desire, to do the utmost in his power for the good of his people. I said that I was sure that he died a loyal citizen of the commonwealth and a faithful Christian."

Mrs. Clapp and her daughters are living with a married son for the present.

Mountain Province Trip

Bishop Binsted of the Philippines has been able to visit Sagada, Bontoc, and Besao, in the Mountain Province.

At Sagada he found the walls of St. Mary's Church standing but inside the church the pillars and the stones are damaged from fire. Expert opinion will be needed as to whether the walls are safe; it may be they were too much shaken by bombing. High school, seminary, convent, Igorot industry building, and several houses were destroyed; some have stone foundations still standing. The girls' dormitory was damaged but had been repaired and is used as a temporary church, holding about 400. With the Rev. Edward Longid in charge, the Bishop held a service there, and although there had been little time to get word out, some 500 attended.

"In spite of all their losses and hardships," Bishop Binsted writes, "they are full of optimism about the Church's work and anxious to have the missionaries return as soon as possible." Forty women attended a lunch given by the Woman's Auxiliary, which had kept up its work during the war. St. Theodore's Hospital at Sagada is in fair condition. The two Igorot Sisters of St. Mary are living in a small house with the orphan babies who were their responsibility.

At Bontoc, All Saints' Church, the boys' school and several houses are in ruins. The girls' school is standing, and when temporary repairs of roof and floor are complete, the assembly room will serve as temporary church. The Rev. Albert Masferre is in charge. The Bishop celebrated the Holy Communion in the house of the mayor, who is a Churchman; about 200 were present.

At Besao, St. Benedict's Church is in good condition. St. James' School and the mission residence are a heap of ashes. "Here, too," the Bishop writes, "the people are eagerly looking for the missionaries' return. . . . Several of our older Christians came to me with offerings of eggs. Knowing their own need for food and clothing, I hated to accept them but of course did so in the spirit in which they were given."

"At the mission residence some beautiful lilies and petunias had worked their way up through the rubble and were in

full bloom. As I looked at them, I thought not so much of the destruction of the past few years as of the future of the mission when our buildings will again be erected and our mission doing an even more glorious work than in the past."

EGYPT

Arrests Made in Connection With Coptic Leader's Death

Four guards who accompanied Coptic Archbishop Anba Theophilus of Jerusalem have been arrested in connection with his death. His bullet-ridden body was found in a ditch near St. Antonius Monastery, between Beni Suef and Fayyum, wealthy resort southwest of Cairo.

Archbishop Theophilus had arrived in Egypt for the election of a new patriarch of the Coptic Church, a Christian community with a large following, mainly in Egypt and Ethiopia.

The Archbishop was said to have been armed with a rifle while walking in the fields near Beni Suef. When shots were heard, it was thought he had accidentally shot himself. Investigators, however, found he had been struck by two bullets fired at a range of ten yards.

A candidate for the Patriarchy in the last election, Archbishop Theophilus was trustee of the monastery's property, but also administered the entire wealth of the Coptic Church in Palestine. He was one of the most influential leaders in the Coptic Church.

AUSTRALIA

Seek Complete Autonomy For Anglican Church

Australian diocesan synods are preparing to vote on ratification of a proposal just adopted by the General Synod which seeks complete autonomy for the Anglican Church in Australia.

If the majority of the diocesan synods ratify the proposal, the Church would still remain "in communion" with the Church of England but would arrange its own form of worship, ritual, Prayer Book and discipline, and would control its bishops and laymen on all Church matters.

The most debated issue in connection with the autonomy proposal concerns the appellate tribunal which, according to plans, would hear appeals from a proposed special tribunal. Under the projected Church constitution, the special tribunal would rule on questions of doctrine and ritual and would discipline offenders.

Clerical opinion has for long been divided on the composition and powers of the appellate tribunal. The proposed constitution does not define the makeup of the tribunal or its powers.

The chief contention is between those who believe that agreement among the bishops in defining the faith of the Church is essential and therefore decisive in disputes, and those who feel that while the opinion of the bishops is important it is not decisive.

Is Palestine the Answer to the Jewish Problem?

By the Rev. Charles T. Bridgeman, S.T.D.

Dr. Bridgeman was for 20 years the American Church's representative in Jerusalem, and has been in close contact with the complex life of Palestine. He has now severed his connection with Jerusalem and what he writes is to be taken as his personal opinions. They are opinions in which THE LIVING CHURCH strongly concurs.

THE TREATMENT meted out by supposedly Christian nations to the hapless Jews of Germany and Nazi-dominated countries will go down in history as a classic tragedy. To be sure, the Jews were not the only ones so oppressed, and one must not forget that the Armenians in the last war suffered proportionately heavier losses, but at the hands of a non-Christian power. The responsibility for such a wholesale dispossession and slaughter of what seems now to have been millions of helpless people is widely distributed. It is easy to place all the blame on the Nazi racial and political theories and upon the bestiality which the Nazi system encouraged. This is to forget that blind xenophobia in general and dislike of Jews in particular was and is rife among people who call themselves Christian and civilized. The Jews themselves are not free from blame. And the people in this country have their share of responsibility, for they too long held the "isolationist" view that it was not our business what Germany did with her own citizens.

We failed Christ and have read day by day the appalling results in terms of vast numbers of people just blotted out like so many flies. How many Jews remain in Europe is yet unknown, but reports suggest that there are upwards of a million or more, of whom some hundreds of thousands feel so insecure that they do not wish to go back to the countries of their birth and political allegiance because of fear that even in this postwar world they will not be able to live decent lives.

What is the duty of Christians, especially Christians in this country, toward the remnant which remains after the holocaust and for which our moral blindness or selfishness makes us partially responsible? What ought we to do to succor those who have survived and cannot (as many can) be reintegrated into the life of their old countries?

Various organizations, Jewish, Jewish-Christian, and others outwardly just Christian, are bombarding the American religious public with propaganda urging us to endorse the Zionist program as the one permanent solution of the age-old world Jewish problem. The Zionist program demands: 1. that Palestine be opened to "unrestricted" Jewish immigration under the control of the Zionist organization; 2. that Palestine shall at once be made into a Jewish State. This plan must be carefully distinguished from other schemes for the solution of the problem of Jewish refugeeism, which though they

envisage some Jews being admitted to Palestine, are opposed to the project of making the Jews a national entity, and would rather stress the viewpoint that the way to help the Jews as a whole and other minorities as well, is to create such conditions in the world that all minorities may be assured a decent life and freedom of religion and migration.

The attempt to compel the Arabic-speaking peoples of Palestine (still two thirds of the population, even after 25 years of Jewish immigration) to open their country to unlimited Jewish immigration and allow their country to be made into a Jewish State is the rankest imperialism and the most undemocratic proposition one can imagine. The nations of the world are asked to use their united strength to override the protests of the majority population in Palestine. Because the majority of Jews (of whom only 650,000 of the total 12,000,000 are in Palestine) want Palestine opened for settlement by such of their co-religionists as wish to go there, we are told that "democracy" demands the Jews be given Palestine. This is to ignore the rights and protests of the majority population in Palestine. This sort of "democracy" makes nonsense of the name, and the whole outlook resembles that which was used to justify Hitler's Germany in adding helpless Czechoslovakia to the Germany's Lebensraum.

Palestine is too small a country to afford a solution of the numerical aspect of the world Jewish problem. The national home for the Jewish people already in existence there provides a well based religious, cultural, and diversified communal life for Jews where they have full opportunity to work out their special contribution to the life of Jews everywhere and to international life. But when it comes to thinking of Palestine as a potential place where even a majority of the 12,000,000 Jews left in the world might migrate and establish themselves, the very size and overcrowded character of the tiny land make it impossible. No matter what is done with Palestine, the "Jewish problem," which Zionists define as fundamentally their "homelessness," will remain exactly what it is: there will be Jews in great numbers in every country willing to have them. To attempt to justify the sacrifice of the rights and feelings of the Arabic-speaking peoples of Palestine on the ground that it will solve this international Jewish problem "once and for all" is vain.

Even the absorption of some hundred thousand Jewish refugees would pose grave economic problems, not to mention the political ones already apparent, if it were rushed.

But one of the gravest aspects of the question is the possible effect on the Jews who must perforce remain scattered abroad in the world. The establishment of a Jewish state in Palestine with its emphasis on the Jews being a separate

people with special national characteristics and aspirations may well worsen the lot of those who wish to remain in the countries of their birth or choice.

Many influential Jews have awakened to the dangers inherent in political Zionism. The American Council for Judaism has been organized to counteract the unhappy implications of Zionist propaganda and to stress the fact that the Jews are to be thought of simply as a religious community and not as a race or nation apart. Rabbi Morris S. Lazaron, a member of the boards of directors of the American-Jewish Joint Distribution Committee and the League of Nations Association, and a member of the executive committee of the National Council of Christians and Jews, writes in a letter to the *New York Times*, Sunday, 30th September, 1945, to oppose the Zionist conception of Jewish nationalism. He says in one passage: "If the philosophy of Jewish nationalism dominates Jewish life in America all sorts of emotional and psychological bars will *ipso facto* be created between Jews and their fellow-citizens, the normal processes of integration in American life will either be delayed or stopped, Jews will form an enclave within the American scene and many bridges of understanding which have been built between Jews and Christians will be barred up or destroyed. But Judaism is a universal religion. To make it a national religion is to return to the past. To set us apart from our fellow-Americans in any sense other than religious is to ghettoize this great, free community."

For Christians to propose that the Arabic-speaking peoples of Palestine open their gates to Jews, when they themselves in the USA and the British Empire argue that they cannot accept more Jewish immigration is plain hypocrisy and a travesty of Christian charity. If we with a country of 131,669,000 square miles and a population of only 44 to the square mile think we cannot receive more without threatening our economic life or our American ways of living, how do we think it will affect the life of a country of 10,000 square miles, half of which is almost waterless desert, with a population density of 156 to the square mile?

The Christian thing to do is to ask for the opening of our own national gates. If we and other Christian countries do this, it is possible that even Palestine, though it has received immigration up to 50% of its population in the last 25 years, may agree to receive its proportional share.

Christian America might well be reminded of the parable which Nathan the Prophet told to King David: of the rich man who was unwilling to kill one of his own ample flocks to feed an unexpected guest, but instead took the single ewe lamb of his helpless neighbor.

We must indeed do something to help the Jewish refugees, but let us do it at our own expense.

France's Starving Children

By Frank L. Hopkins

Director of Information, Save the Children Federation

ONE THING that has impressed recent visitors to France has been the unutterable sadness of her children. Long years of war, starvation, bombings, death, and separation of parents, the bloody hand of the Gestapo, have all combined to leave behind an impression that will not soon be obliterated.

The contrast to conditions here in America is so startling that to a visitor from this country it always comes as a shock. "It seems nothing but dust" said one world traveler, as he arrived at the port of La Havre.

In America we have reconversion and our children, as a whole, are still well fed. Their health is good. Despite minor shortages it is doubtful if anyone has frozen from lack of fuel. Life for children and adults is swiftly coming back to normal.

But in France life cannot return quickly to normal because of the shortage of everything. Lack of fuel again raises the specter of children dying from cold next winter as they did last. So infrequently is soap obtainable that many have almost forgotten the smooth, wet feeling of a cake held in the hand.

Schools in many instances have been destroyed, or partially destroyed and classes are sometimes held in barns and other impromptu meeting places. A call has gone out for help.

Something must be done to help the children of France and it must be done speedily. Otherwise, more of them must die or continue to live lives so hopeless that it is scarcely worth the effort.

Faced with this situation, the truth of which is attested to by its emissaries who have recently been in France, the Save the Children Federation, Inc., a national child service organization, with headquarters at No. 1 Madison Avenue, New York City, has undertaken as its share of the relief burden to find American sponsors for 500 needy children in France.

The plan is similar to that in which THE LIVING CHURCH participated involving sponsorship of children in England several years ago but because more things are needed the cost is greater—\$96 instead of the \$30 each, through which supplementary aid was provided to some 12,000 children in Great Britain.

CASE HISTORIES

The Federation has collected many case histories of children in France who need help. Individual stories have touches which make them even more tragic than the heart-rending tale of the children of France as a whole.

Here is a typical case. The father died recently, and several children were left behind, the eldest a boy in the army. One of the girls is learning a trade. The mother works, but in a country where it costs \$2.50 to get a poor meal in a mediocre restaurant, what chance has she for feeding so many? And so a report comes



GEORGES

that the children are "all underfed and live in misery."

Here is another case. The meager report that the father "came back from Germany" tells the story of slave labor, or life in a prison camp, which accounts for his "very bad condition." He is unable to work, but there are three young children and they "positively lack everything."

A story of a different type—the father "abandoned his family" leaving Mrs. Drische alone with the children. They suffered so much that they all have a touch of tuberculosis. "Unless she is helped, the mother will be unable to resist very much longer."

Such stories as these can be repeated almost indefinitely and in France conditions are such that it is impossible for these children to have the help that is required unless it comes from the outside. The head mistress of a school, in an industrial section of Paris, wrote the fol-

lowing concerning her experiences last winter.

"Our children, most of them less than six years old, shiver from cold. When they arrive in the class in school the temperature is about 33° F. in the classroom. We have been promised coal but none has come. Little girls just go to sleep during classes. They are so cold that they do not have the strength to react. In order to prevent more serious trouble, I make them walk and exercise every quarter of an hour, but they are too weak to react like normal children. When it is time for exercise they seem to have lost for a while their sense of balance and one wonders whether many of them will faint until the reaction comes."

The school at Calais from which it is reported that "more than half the children belong to bombed-out families who have lost everything," is one, typical of many. "All the children are underfed, have no shirts, no sweaters, no coats, no stockings, and only wooden shoes"—says the report on the Calais school.

Thousands of children have no underwear, no aprons, no shoes, no sweaters. One investigator who made a trip through a section of France brought back the report that only one child in ten was adequately shod. There is an epidemic of flat feet among French children, brought on by the wearing of crude home-made wooden shoes.

Those who "adopt" one or more of these children will be furnished with pictures and descriptions of the children. The opportunity will be opened up for correspondence between the benefactors in America and the protégés and their families in France. What better way is there of building up a better understanding between the people of two countries?

Either individuals or groups, can provide care for some of these French children. It will mean that they will have warm clothing to wear this winter, that their diets will have added those foods which bring energy and fresh cheeks and happiness. The sponsored children will be cared for, for the most part, in private homes. It is believed that the funds will be sufficient to insure that no sponsored child will lack anything that is essential.

The Funds will be administered in France by the *Comite Francais de Secours aux Enfants*, which like the Save the Children Federation of America, is a member of the Save the Children International Union of Geneva. Administration will be under the supervision of a qualified director sent by the Save the Children Federation of America to insure wise use of the funds.

The cost of sponsoring a single French child is \$96 a year or \$8 a month. A partial sponsorship costs \$32. Checks may be sent either to THE LIVING CHURCH or to the Save the Children Federation, Inc., No. 1, Madison Avenue, New York 10, N. Y.

CHURCH CALENDAR

October

21. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude, Twenty-second Sunday after Trinity.
31. (Wednesday.)

November

1. All Saints' Day. (Thursday.)
4. Twenty-third Sunday after Trinity.
11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Friday.)



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Christianity vs. Suicide of a Species

THE ANNIHILATION OF MAN. By Leslie Paul. New York: Harcourt, Brace and Co., 1945. Pp. 214. \$2.50.

The advent of the atomic bomb adds strength to many of the arguments, in Paul's book, as to why mankind needs to change its perspective if civilization is to continue. We are living in a materialistic and State-centered instead of God-centered world and the annihilation of man will be the only logical result in pursuing such a course. The author says this of Western civilization: "It ceased to understand or to value, as a whole, anything but the materialistic interpretation of the universe; its spiritual life has therefore fallen into decay; it is no longer able to think in the terms which would give it release from its prison. A blinded Samson, it brings down the temple."

The reason for such a state is partly because of the failure of Christians to practice Christianity. Paul says the spirit of Christianity has been suffocated and corrupted by the materialism it exists to denounce. The author feels that little will be accomplished by asking people to fill the empty churches; rather, the faith must be restored within the church which in turn will create a will to faith outside the church. A restatement of what is and what is not believed is due those who are interested in Christianity and also a break with the gross materialism of the past will be necessary if Christianity is to have any responsibility in preventing mankind from destroying itself.

The author has also presented several interesting views of Fascism "in the making," in both Germany and Italy. In general, *The Annihilation of Man* is provocative, if a bit disjointed and unrelated in its total composition. One feels that the author's knowledge of what has happened in Europe is accurate and also that his sincerity in presenting Christianity as the only way out of our dilemma is unquestioned.

FREDERICK B. MULLER.

Diocesan Pamphlet for Pastors

IN WEAKNESS, STRENGTH. By Robert Miller. Dept. of Social Service, Diocese of Massachusetts; 15 cts. each or 50 for \$5.00.

The latest in the Social Service pamphlet series is designed for people who are suffering, from whatever cause. Written by the Rev. Robert Miller, who for years has been living with a torturing illness, the booklet consists of a series of meditations on the experience. This booklet should be of extreme value to the pastor who wishes to put something vital, courageous, and heartening into the hands of those who come to him with the problem of suffering.

W. B. S. JR.

In Brief

The past summer and fall have seen the publication of the four final books in the *Know Your Bible Series* (Edited by Roy L. Smith. Nashville: Abingdon-Cokesbury Press. 25 cents for each book, the set of 12 for \$2). As is already known to those who have seen the previous eight books of the series, Dr. Smith has edited these 64-page booklets with the purpose of presenting in non-technical language the result of recent Biblical scholarship and research. To this end he has been assisted by an editorial board of seven competent Biblical scholars.

INTERVIEW FORM

Dr. Smith, being a religious journalist of wide experience, has put the booklets together in the form of interviews which might be had with the scholars whose advice he has trusted. There are questions which all interested persons might like to ask about the books of the Bible, followed by answers in popular language. The result is a considerable compendium of information about the various parts of the Holy Scriptures. One is made aware of the local, national, and international situation which called forth a specific piece of writing. One is given a picture of authors: their personality and points of view. One becomes acquainted with the wide variety in types of literature and of literary style to be found in the sacred collection.

The final four books of the series, which have appeared relatively recently, are *Paul Writes Scripture in Prison*, *Three Letters and Five Tracts* (dealing with the Pastoral Epistles, James, I and II Peter, Jude, and Hebrews), *The John Books*, and *Three Gospels and a History* (dealing with the Synoptics and Acts).

In *After Bernadette* (by Don Sharkey. Milwaukee: Bruce Publishing Company, 1945. Pp. 166. \$2) the author has turned out a book to follow up the recently stimulated popularity of Bernadette's story—a popularity enhanced by Franz Werfel's *Song of Bernadette* in both its book and motion picture versions.

Mr. Sharkey's work is avowedly not a piece of original historical scholarship. Since he derives his material from secondary sources, its authenticity can be no better than his sources; but he has written his material in a straightforward, journalistic style which makes easy reading and gives one a quick view of all that Lourdes may mean to people of faith (or of credulity, as some might say). The book purports to be a resume of the story of Bernadette's apparitions and of her subsequent life, followed by a history of Lourdes, the shrine. There is considerable description of the churches, of the hospital and medical bureau, of the routine of the pilgrim's day. There are detailed accounts of some of the cures that have been

effected at Lourdes, from Bernadette's time to the present.

This reviewer is not one to discredit the possibility of a miracle in any age, including our own. Yet, I feel that Mr. Sharkey has been a little uncritical in his recountings. Doubtless, moreover, many will deplore the tendency to equate anti-clericalism with anti-religion. Nor is it historically sound to imply that "liberalism, republicanism, radicalism, science, anti-clericalism" are mere banners for the parade of materialism (pp. 77-78).

The "Youth for Christ" movement is one that has proved potent in those circles to which a Fundamentalist approach to Christianity makes a strong appeal. It has, indeed, been a rather astonishing spectacle in recent months, as one observes the way in which thousands of young persons have packed auditoriums and theaters to pledge anew their allegiance to "the old time religion."

Much as one may deprecate certain of the methods and presuppositions of the movement, one may justifiably hope that Almighty God may use it as one of the means for bringing about the "spiritual recrudescence" for which General of the Army MacArthur pleaded in his address at the surrender ceremonies in Tokyo Bay. Those who wish to gain a rather good cross section view of the movement's appeal may profitably read Mervin E. Rosell's *Challenging Youth for Christ* (Grand Rapids: Zondervan Publishing House, 1945. Pp. 88. \$1).

The Rev. DuBose Murphy has written what is presumably a new book of Confirmation instructions (*Life in the Church*. Louisville: The Cloister Press. Pp. 125. 75 cents). In spite of Bishop Hobson's Foreword I cannot feel that this is an adequate introduction to the doctrine, discipline, and worship of our Church. I do not believe that we teach that praise and thanksgiving to God and intercession for others make up the "meat and spinach" of prayer, while praying for oneself is the "dessert" (p. 13). I cannot see that the rubric on page 299 of the Prayer Book should be interpreted so that "any baptized Christian who can sincerely respond to the invitation on page 75 . . . should feel welcome at our altar" (p. 46). Nor can I accept the implication that the One, Holy, Catholic, and Apostolic Church is a general term for all professing Christians (p. 60).

In Chapter X, after a rather good analogy to clarify sacramentalism, it is disappointing to find only one sacrament discussed, with the emphasis on a receptionist theory and with no apparent objection to the illegal practice of intinction. In Chapter XI it is disappointing to have it suggested that there is no great necessity for belief in the doctrines set forth in the Creeds, only for belief in God. Moreover the lack of any clear doctrine of redemption and of any call to definite discipline could hardly make an appeal to a troubled sinner or to a hungry soul.

Commendable points in the book are the chapter on the Bible (III), the section on the etiquette of Church marriages (pp. 46 ff.), and the chapter on symbols (IX).

INTERCESSION

We wonder if you all were as fortunate as we were in having been taught, soon after our entry into The Church, some of the essential and basic phases of prayer and our prayer-life. We distinctly recall hearing all about the five phases or parts of an ideal prayer. They are, as most of you know, Adoration, Thanksgiving, Confession, Intercession, and Petition. We may not have them in the right order, but there they are, the essentials to every real well-rounded prayer. We are led, this week, to say just a few words about one of these parts only—intercession.

The act of interceding for, pleading in behalf of another, is perhaps one of the greatest Christian acts of love and unselfishness that can be offered to God. It is full of self-abnegation, full of loving Christian thoughtfulness, and the carrying to God on the wings of our prayers, those whom we love, those whom we are concerned about, those who exasperate and irritate us, those whom we must confess are hard for us to swallow, the lovely and the unlovely. This act, this art (really) of intercession in our prayers, is one of those priceless opportunities given of God that will enrich not only those interceded for, but also those who are the intercessors. If we are truly Christian in our daily prayers, we MUST have many souls to pray for—the sick, the afflicted, the unemployed, the frustrated, the returning servicemen—especially our chaplains—the aged and the infirm, the saints we know, and the sinners, too. We should also offer up those causes and enterprises in which we are personally interested, not only for individuals, but also for the organizations through which alone, many times, individuals may become effective. And, don't forget, our Church teaches us to pray, to intercede for the souls in Paradise, too, that light perpetual and growth may be theirs in their pilgrimage toward Heaven. And don't forget

to pray for all those nice, respectable people you know, good neighbors most of them, but who just simply pass up God and Jesus. They NEED intercession, and a heap of it—more, many times, than some out-and-out sinner, did you ever stop to think of that?

Dear, dear friends, what an opportunity we have of carrying all these and more to the Throne of The Heavenly Grace, wafted there on OUR prayers, through the medium of US. Think of the privilege we have of being the means of laying all these needy people right there before The Throne! As Christians we should thrill at this priceless gift and OPPORTUNITY which is put right in our very hands.

Intercession! Loving someone enough to offer them and their need up to God and Jesus!

There's another phase of intercession we should never forget, and that is that our Church believes in the intercession of The Saints, and that if we ask for remembrance by those who are with God in Heaven, they WILL, right there, in turn present us and our need before The Heavenly Throne. We ask them to pray for us because we believe that they are still alive, that they still care for us and are concerned about The Kingdom, and that we can request their prayers just as we would request the prayers of any other living, holy Christians. What a lovely thing it would be, then, to occasionally ask that Saint whom you love most, to remember you and those whom you love in those trying hours of anxiety, absence, sickness, or even in death.

Intercession! Selflessness! The essence of Prayer! The mellowing of the soul! We pray God that in these days ahead, which will be trying indeed, we cultivate the privilege of interceding for those whom we should be thoughtful of, whether we love them in the earthly sense, or not.

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NEW YORK

Bishop Manning Asks Support for Reconstruction and Advance Fund

The Cathedral of St. John the Divine, New York, was filled to the doors on October 14th for the special service at which the high altar and sanctuary were observed in their new form—the reredos having been removed to make possible a clear, unbroken sweep leading up to the altar.

Clergy of the diocese of New York and the trustees of the Cathedral were in the long procession brought up by, Bishop Manning, who in his sermon called attention to the fact that important as the completing of the Cathedral is, the campaign for funds has been postponed so that first place may be given to the Reconstruction and Advance Fund.

The Bishop said: "This appeal for the strengthening and upbuilding of religion in our missionary fields devastated by the war has now the first claim upon us. I hope that in every congregation, large or small, in this diocese, the clergy and their appointed committees are actively at work obtaining the larger gifts from the members of their congregations who are able to make such gifts. The Fund of \$5,000,000 asked for is not enough. To meet these world-wide needs and opportunities, our Church should raise far more than this sum, and if our clergy and people are in earnest we shall raise more than this. The appeal for this fund requires no argument. . . . I call upon all the men and women of this diocese to realize the meaning of this obligation upon us, and to share generously in this effort of our whole Church to help our brethren who are in need, and who have such a sacred claim upon our help."

IDAHO

Convocation

In his sermon at the opening service of the 37th annual convocation of the missionary district of Idaho, held in Trinity Memorial Church, Rupert, Idaho, the Rev. A. Ronald Merrix said there must be a new birth and new life movement throughout the Episcopal Church, and all Churches, if we are to have a new and better world. It can only come through re-born, re-vitalized Christians, who will bring about a new creation in Christ. From war-shattered lands across the world comes an appeal for rehabilitation of suffering people. The needs and opportunities now are tremendous. The Church must show concern for the reconstruction of souls—human beings—as well as buildings; and while the problems are tremendous, the Christian—the Christ's one—need not feel hopeless. The living God is over all and will participate in all, if we will be co-workers with him in building a better world. We need to remind ourselves that the purpose of the Church in the world is to create within humanity a new

The Living Church

humanity; pledged to live a new life, and to walk in that newness of life with Christ. It is the duty of all baptized Christians to see to it that the inevitable disillusionment which must follow war be not altogether unrelieved. The new and better world for which we have been fighting and praying will come, only to the extent to which we take on new life in Christ.

ELECTIONS: Secretary, Rev. E. Leslie Rolls; Treasurer, A. P. Flora; Church Program Treasurer, Mrs. L. C. Jones; deputies to General Convention, Rev. A. E. Asboe, R. F. Goranson; alternates, Rev. E. L. Rolls, S. G. Moon; deputies to provincial synod, Rev. Messrs. B. E. Simons, V. E. Ward, E. R. Allman; Messrs. J. H. Blandford, C. G. Wells, S. G. Moon; alternates, Rev. Messrs. C. A. McKay, E. L. Rolls, A. E. Asboe; Messrs. J. L. Eberle, J. T. R. McCorkle, W. R. Sterzick.

NORTH TEXAS

Bishop Fenner's Visitations

Bishop Fenner, who is serving under appointment of the Presiding Bishop as the Provisional Bishop of North Texas, made a trip of approximately 1,000 miles through the northern part of the district. He made visits for confirmations and conferences to the missions at Clarendon, Quanah, Childress, Shamrock, Vernon, Pampa, Borger, and Dalhart. He found everywhere the finest enthusiasm for the Church and the great desire to go forward under the leadership of a permanent bishop when he is elected at the next General Convention.

Because of the shortage of clergy this vast territory with distances sometimes as much as 125 miles between missions is under the charge of one missionary priest, the Rev. Edgar C. Henshaw of Pampa. Prayers were offered at each station for Bishop Seaman, who is in precarious health. The Bishop, Mrs. Seaman, and their daughter, Mary, have lately purchased a home in Phoenix, Ariz. Bishop and Mrs. Seaman's son, Henry, an officer in the Navy and also a postulant for Holy Orders, visited them recently.

The executive committee of North Texas met with Bishop Fenner in Amarillo at the conclusion of his rounds where plans were made for carrying on the Reconstruction and Advance program more aggressively and a program and budget were adopted for the ensuing year. The Bishop concluded his stay in the district with a retreat for the clergy.

TENNESSEE

CMH Branch Opened

At the October board meeting of the National Council Church Mission of Help, the opening of the Youth Service Bureau of Nashville, a new branch of Church Mission of Help in Tennessee, was announced. It will provide counseling service to young people, boys, or girls, of any race or creed, on any kind of problem. Mrs. Valmore Lebey of Savannah is the director. She is a graduate of the School of Social Work of the University of North Carolina, has had experience in social work, and has been active in the



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REPRINTS AVAILABLE

Many requests have been received for reprints of the article, **GOLD STARS**, by Bishop Conkling of Chicago, which originally appeared in **THE LIVING CHURCH** of September 30th. The article is now being made up into a little pamphlet, 6 x 9, and copies will be available by the time this issue is in the hands of our subscribers. They will sell at five cents each; four cents each for 10 or more; and three cents each, for 25 or more, postage additional.

The little pamphlet is for the bereaved and its eloquent and simple expression of the Church's message of faith and hope will find its way into many hearts.

Reprints of the editorial, "Catholic or Protestant," from **THE LIVING CHURCH** of September 23rd will also be available at the same time. A number of the clergy have ordered copies to send to their parishioners and our advance printing order is for 7,000 copies. If other clergy plan to send copies to their parishioners it is suggested that they send their order on to us immediately so we can allow time for a second printing. This reprint is in 12-page pamphlet form measuring 7 $\frac{5}{8}$ inches by 4 $\frac{3}{4}$ inches, and sells at 10 cents each, 7 cents each in quantities of 10 or more, and 5 cents each in quantities of 25 or more, plus postage.

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Church, both in the Woman's Auxiliary, and as a member of the Board of the Children's Home in the diocese of Georgia.

In looking to the future, Church Mission of Help has awarded two scholarships for graduate study in social work. These go to Marilyn Jones of Wilkes-Barre, Pa., and Elsie Hinkson of Brooklyn, N. Y., both of whom have entered the New York School of Social Work. Miss Jones is living at Windham House.

Reports on the work of the societies indicate an increase of preventive services. There are many new demands on the societies as young people feel the effects of demobilization, industrial lay-offs, and all the adjustments of this period of reconversion.

MARYLAND

50th Anniversary for Church Of the Epiphany, Baltimore

The Church of the Epiphany, Baltimore, Md., has been observing the 50th anniversary of the founding of its congregation. Throughout October 7th special services were held and prayers of intention for the future life and work of the parish offered. A former rector, the Rev. Francis Daley, preached the sermon and assisted the present rector, the Rev. Charles H. Best, at the 11 o'clock Holy Communion service.

Epiphany Church has been a church which has grown and progressed as the community has grown. For 50 years it has served the religious needs of its people and touched deeply the life of the community. The church has had six rectors: the Rev. Messrs. Carroll E. Harding, Robert Kell, Francis Daley, James T. Marshall jr., George F. Packard, and Charles H. Best.

TEXAS

Chaplain Kellogg Accepts Rectorship of Christ Church

Chaplain Hamilton A. Kellogg (Colonel), senior chaplain of the First Army, has accepted a call to the rectorship of Christ Church, Houston, Texas, effective in January, 1946.

During the first World War he served as a gunnery sergeant in the Marine Aviation Corps and in 1941 again entered the military service, to rise to the rank of senior chaplain with General Hodges' First Army. At Christ Church he succeeds the Rt. Rev. John E. Hines, consecrated Coadjutor Bishop of Texas on October 18th. Chaplain Kellogg left the rectorship of St. James' Church, Danbury, Conn., to enter the military service.

New National Council Member

The Rev. Robert R. Brown, rector of St. Paul's Church, Waco, Texas, was elected to the National Council to replace the Rt. Rev. John E. Hines, Coadjutor of Texas.

Importing Indigenism to the South Pacific

By the Rev. C. W. WHONSON-ASTON

Missioner, Apia, Western Samoa

I AM not, by any means, the only missionary in the South West Pacific who feels apprehensive about the proposed conference suggested to be held in Fiji on lines of the Madras Conference, in order to deal with the question of an "indigenous Church for the South Pacific."

There is a tremendous difference in the approach to matters connected with native people in these islands. The Tambaran Conference saw the gathering of Chinese, Indian, Japanese, and other intellectuals, many of them graduates of ancient universities, all of them the inheritors of ancient forms of civilization and culture.

On the other hand, the Pacific Islander, no matter how advanced, is, in most cases, not only the inheritor of primitive culture, but is not far removed from it. The few graduates I have known among them do not really take an active interest in Church affairs. They had mixed with Euro-

New Guinea would return from Fiji merely with strange tales of a new world—travellers' tales—would bring back a few ideas about the matters in hand, and the native Churchmen would say "That sounds very wise, but it is not 'our way.'"

I speak from experience, for I lived all alone among Papuans for four years (out of the nearly 15 I have spent from one side of the Southwest Pacific to the other).

The reaction in Samoa would be somewhat different. Here is intense rivalry. Here two denominations vie with each other as to who was the first; the Methodists (referred to as the Lotu Tonga, because Tongan natives brought the Gospel first to Samoa) and the London Missionary Society (Congregational) known as the Lotu Tahiti, who brought the first white missionaries here over a century ago. They are brilliant orators in their own language, but they would be overwhelmed by the erudition of the European delegation and, there is very little doubt that they would feel that a "white man's" philosophy was being handed out to them, and that would be bitterly resented.

If, on the other hand, they did manage to bring back favorable impressions, they would be heard by a few who might try to bring about some sort of unity—and the rivalry can be so intense that bloodshed may be the result. Polynesia is not yet ready for such a move, and *when it is ready it must come from the people themselves*, not from folk from overseas, save those who know them and live with them.

To the present time, after a wide experience with Pacific Island natives—New Guineans, Fijians, Solomon Islanders, Samoans—I have not yet heard that any native Church body has been greatly concerned about the lack of unity (some of the European leaders may be), nor have I heard any suggestion that people outside the island should come down.

the Fijis among their more primitive Solomon Island or New Guinea fellow-Melanesians.

While geography divides, international boundaries still further separate people, even in their own groups. A Western Samoan native (under League Mandate to New Zealand) is compelled to go to some length to secure a permit to visit his brother in Eastern Samoa (American). Similarly, a Shortland Island Solomon Islander is under Australian oversight under League Mandate, whereas just across the narrow strait his Solomon Island cousin is under the British crown.

Everywhere in the islands travel even under peacetime conditions has been very restricted. In New Guinea, the Anglican native of the Northeast coast had no means of visiting an L.M.S. or R.C. native on the South coast. It is the constant interchange of ideas by frequent meetings as a body that makes for unity, but one or two selected native representatives from

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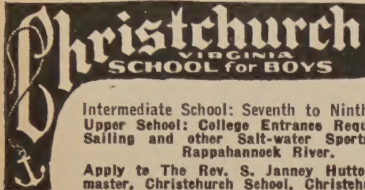
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Orlando H. Bridgman, Priest

The Rev. Orlando H. Bridgman, senior priest of the diocese of Harrisburg, and rector emeritus of Mount Calvary Church, Camp Hill, Pa., died October 5th, after a long illness, at the age of 86. He had been retired since 1937, and living in Harrisburg.

The Rev. Mr. Bridgman was born in Warrington, England, in 1859, the son of Alexander Arthur Bridgman and Esther Allen Aldridge Bridgman. He attended Boteler Grammer School, Warrington, and Huron College, London, Canada. The Bishop of Huron ordained him deacon in 1885, and priest in 1886. In 1892 he married Minnie S. Cooke, who survives.

After serving at St. Paul's Church, Hensel, and Grace Church, Millbank, in

the Province of Ontario, Canada, from 1885 to 1894, he came to this country where his ministry was entirely in the diocese of Harrisburg, his charges being St. Luke's, Mechanicsburg; Christ Church, Berwick; St. Chrysostom's, New Market, and Mount Calvary, Camp Hill, where he was vicar from 1913 until his retirement.

SURVIVORS

He is survived by his widow who resides at 1931 Market Street, Harrisburg; sister, Mrs. Arthur Foulkes, Victoria, Canada; and a cousin, the Rev. Ernest W. Foulkes, retired, York, Pa.

The burial service was read by the Rev. George H. Toadvine jr., rector of St. Andrew's, Harrisburg, October 8th, and the burial was in Rolling Green Cemetery, Camp Hill, Pa.

EDUCATIONAL

SEMINARIES

Berkeley Opens 90th Year

Berkeley Divinity School, Hartford, Conn., numbered among its residents Dr. George A. Chambers, Bishop of Central Tanganyika, when it opened its 90th year recently. Dr. Chambers, who has since returned to his diocese, preached in the school chapel and lectured on his work in Africa.

The school's faculty as it starts the 1945-1946 year is unchanged but the student body, representing ten different dioceses, is slightly larger than last year with seven new men entering, two of whom are ex-servicemen. The school has adopted a policy of admitting new men at the opening of any term in order to enable ex-servicemen to begin their work as shortly as possible after their discharge. It is expected that several new students will be admitted in January and some again in March under this policy.

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new, Rev. David S., formerly missionary in age of Trinity Chapel, St. Clair Shores, is now or of Calvary Church, Saginaw, Mich.

oddington, Rev. Cyril H., formerly at St. te's Church, Renton, Wash., has accepted pointment as rector of St. Andrew's Church, ft, Calif., effective October 15th.

aniels, Rev. G. Earl, formerly associate min- r of St. Paul's Church, New Haven, Conn., is r rector of St. James' Church, Cambridge,

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Mass. Address: 1991 Massachusetts Ave., Cam- bridge 40, Mass.

Davis, Rev. John W., of the diocese of Long Island, is now assistant minister of St. Joseph's Church, Queens Village. Address: 99-10 217th Lane, Queens Village 9, New York.

Eller, Rev. Dr. Henry M., formerly locum te- nens of Christ Church, Tacoma, Wash., has be- come rector of the same parish. Address: 301 N. Tacoma Ave., Tacoma, Wash.

Fisher, Rev. Benson B., rector of St. Andrew's Church, Farm Ridge, Ill., and priest in charge of St. Thomas' Mission, Morris, Ill., will assist in the department of Christian social relations of the diocese of Chicago, effective November 1st. Address: 4550 N. Hermitage, Chicago 40.

Grant, Rev. Sydney E., formerly in charge of the Hackettstown Mission Field in the diocese of Newark, has become rector of the Church of the Ascension, Bloomfield, N. J. Address: 350 Berke- ley Ave., Bloomfield, N. J.

Grayson, Rev. Allan B., rector of Holy Com- munion Church, Liberty, N. Y., will be rector of Christ Church, Marlborough, N. Y., and vicar of St. Agnes', Balmville, N. Y., effective November 1st.

Hill, Rev. Leslie C. B., formerly vicar of St. Paul's Mission, Bishop, Calif., is now vicar of St. Philip's, Coalinga, Calif.

Lewis, Rev. Richard Allen, formerly at St. John's Church, Grand Haven, Mich., is now rec- tor of All Saints', McAlester, Okla. Address: 327 East Washington Ave.

MacBlain, Rev. Raymond E., formerly rector of St. Mary's Church, Jacksonville, Fla., is now rector of Trinity Church, Apalachicola, Fla. Ad- dress: 79 Sixth St.

Merrick, Rev. James E., priest in charge of Christ Church, Pikeville, Ky., will become rector of Calvary Church, Sedalia, Mo., effective No- vember 1st. Address: 111 E. Broadway.

Salter, Rev. J. Burton, formerly priest in charge of St. Matthew's Church, Ontario, Ore., and missions in Nyssa and Vale, is now assistant priest of St. Michael's Cathedral, Boise, Idaho.

Seager, Rev. Warren A., rector of Trinity Church, Martinsburg, W. Va., will become rector of St. Luke's Church, Welch, W. Va., effective November 1st.

Deaconesses

Latch, Deaconess Josephine S., formerly dea- coness of Christ Church parish, Hudson, N. Y., is now mistress of studies of St. Mary's High School, Sewanee, Tenn.

Military Service

Promotions—Chaplain John G. Shirley has been promoted from a first lieutenant to captain in the Army. Address: Hq 527, Post Bn. APO 958, Postmaster, San Francisco.

Separations—The Rev. Harris T. Hall, who served as an Army chaplain while on leave from St. Mark's Church, Mendham, N. J., is again vicar of St. Mark's Church.

Chaplain Eugene L. Nixon, formerly corps chaplain of the 16th Corps with the rank of colonel, became the associate rector of Trinity Church, Columbia, S. C., on October 15th. After V-E Day Chaplain Nixon was concerned with the redeployment of all chaplains in the European theater.

Ordinations

Priests

Honolulu—The Rev. Harold Willmot Smith was ordained to the priesthood at All Saints' Church, Kapaa, Kauai, T. H., by Bishop Kennedy of Honolulu, on October 7th. The candidate was presented by the Ven. Henry A. Willey, arch- deacon of Kauai. The Bishop preached the sermon. The Rev. Mr. Smith came to Kauai from England in 1936 as a captain in the Church Army.

Los Angeles—The Rev. J. Ogden Hoffman jr. was ordained priest at St. Timothy's Church, Compton, Calif., on October 3d by the Rt. Rev.

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LIBRARIES

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Robert B. Gooden, Suffragan Bishop of Los Angeles. He was presented by the Rev. Perry G. M. Austin. The Rev. Richard I. S. Parker preached the sermon.

Maine—The Rev. John E. Gulick was ordained to the priesthood on October 4th by Bishop Loring of Maine at St. John's-by-the-Sea, Old Orchard, Me. He was presented by the Rev. Herbert B. Pulsifer; the Rev. Charles A. Clough preached the sermon. The Rev. Mr. Gulick will be vicar of St. John's-by-the-Sea.

Massachusetts—The Rev. Edward Price was ordained to the priesthood on October 4th by Bishop Sherrill of Massachusetts at Trinity Church, Weymouth. He was presented by the Rev. Edwin W. Grilley. The Very Rev. Charles L. Taylor jr., dean of the Episcopal Theological School, Cambridge, preached the sermon. The Rev. Mr. Price has been in charge of Trinity Church for the past year.

Deacons

Bethlehem—Randall Giddings was ordained deacon on September 29th by Bishop Sterrett of

Bethlehem at Trinity Church, Carbondale, Pa. He was presented by the Rev. Clarke Trumbore. The Rev. William K. Russell preached the sermon. The Rev. Mr. Giddings will be assistant at St. Stephen's Church, Wilkes-Barre, Pa. Address: 35 S. Franklin St.

Resignations

Wiesbauer, Rev. Henry H., has resigned as vicar of St. John's Church, Erie, Pa. On September 24th the Rev. Mr. Wiesbauer became a canon of St. Paul's Cathedral. He is now studying for his master's degree in social work at the University of Buffalo. Address: 128 Pearl St., Buffalo 2, N. Y.

Marriages

The Rev. Robert Lansing Hicks, curate of St. Paul's Church, Winston-Salem, N. C., and Miss Helen Katherine Mullican were married September 29th at St. Paul's Church by Bishop Penick of North Carolina, assisted by the Rev. James S. Cox.

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LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

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Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

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NEW YORK—(Cont.)

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Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Harbo, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Jean A. Vacht; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Tues., 8 a.m.; Fri., 12:00; Saints Days, 11 a.m.

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St. Paul's Pro-Cathedral, Springfield
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Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

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WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry, Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11